

# MISSIONS

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OCT 31 1919

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A BAPTIST MONTHLY MAGAZINE

Planning for Promotion

How Do You Preach to the Heathen?

Conscripts of Conscience (Story)

A Missionary Journey in El Salvador

News from Famine-Stricken India

A Baptist Commissioner in France

"America, We Are Here!"

The Student Boycott in China

## General Board of Promotion, Northern Baptist Convention

JOHN Y. AITCHISON, D.D., GENERAL DIRECTOR

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### Woman's American Baptist Home Mission Society

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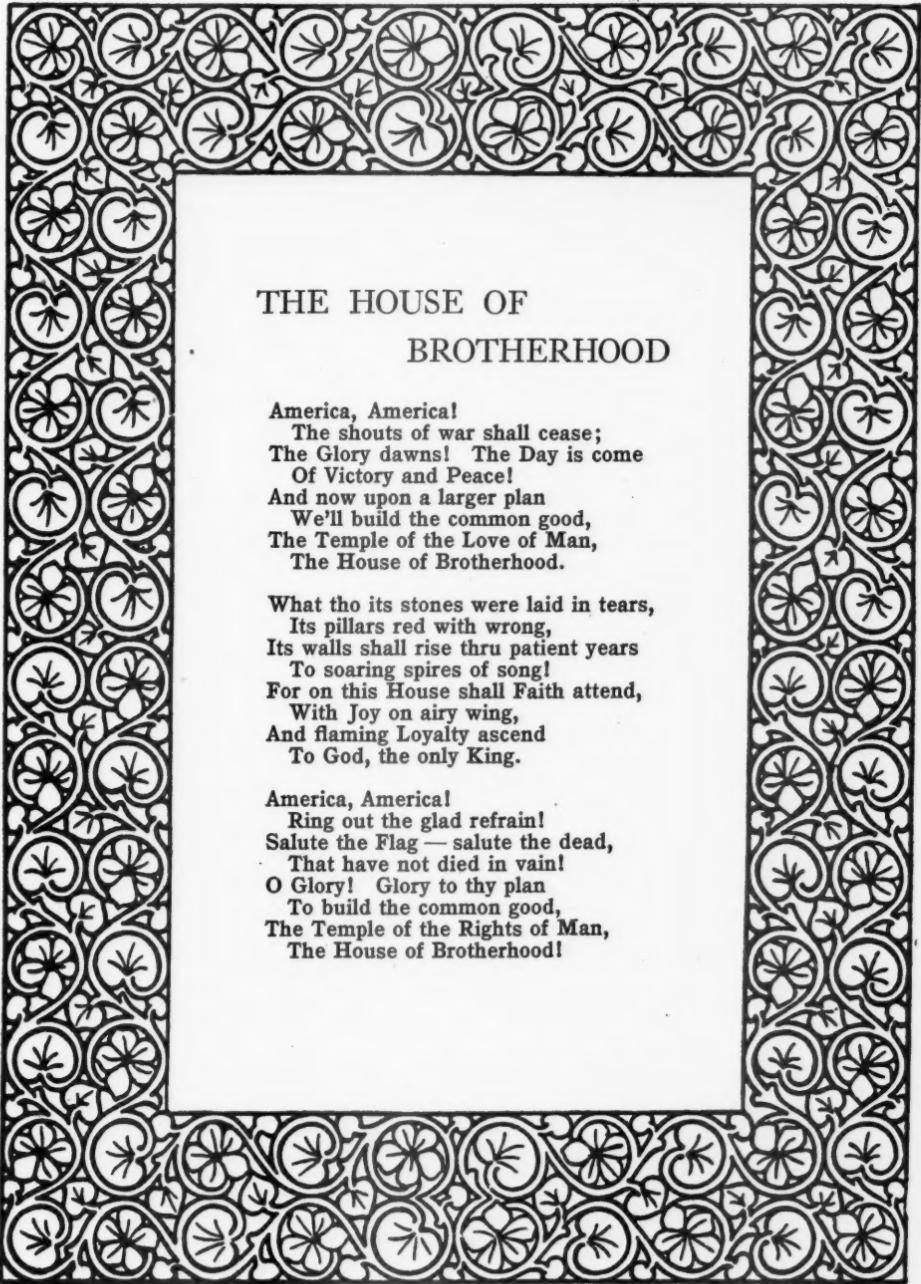
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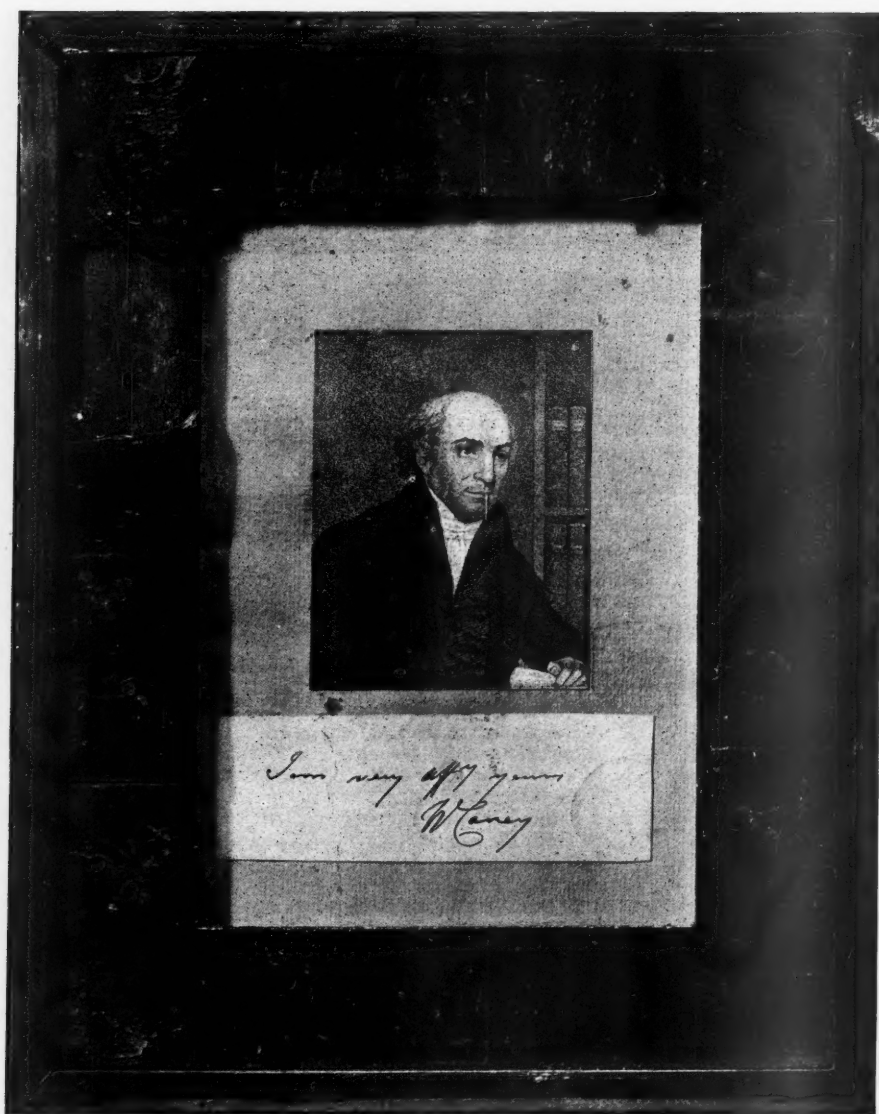


THE HOUSE OF  
BROTHERHOOD

America, America!  
The shouts of war shall cease;  
The Glory dawns! The Day is come  
Of Victory and Peace!  
And now upon a larger plan  
We'll build the common good,  
The Temple of the Love of Man,  
The House of Brotherhood.

What tho its stones were laid in tears,  
Its pillars red with wrong,  
Its walls shall rise thru patient years  
To soaring spires of song!  
For on this House shall Faith attend,  
With Joy on airy wing,  
And flaming Loyalty ascend  
To God, the only King.

America, America!  
Ring out the glad refrain!  
Salute the Flag — salute the dead,  
That have not died in vain!  
O Glory! Glory to thy plan  
To build the common good,  
The Temple of the Rights of Man,  
The House of Brotherhood!



**Autograph Picture of William Carey**

This autograph picture of William Carey was given to the Rev. A. S. Patton, D.D., by Carey's son. The veneering of the frame was made from a piece of the post on which Carey hung his wax ends. It was presented to the American Baptist Missionary Union at the annual meeting held in Philadelphia. It was auctioned at that meeting and was bought by Governor James L. Howard, of Hartford, for \$1,000. Mr. Howard presented it to Mrs. Patton, and Mrs. Patton's daughter, Mrs. Walter Abbe, presented it to Dr. D. Downie, of Nellore, India, who presented it to the Society's Museum. By an interesting coincidence, when Dr. Downie was an outgoing missionary, presented with others at the Anniversary Meetings in Albany in 1873, Mr. Howard offered \$1,000 to pay his salary the first year.

# MISSIONS

VOLUME 10

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NUMBER 9

## In the Vestibule

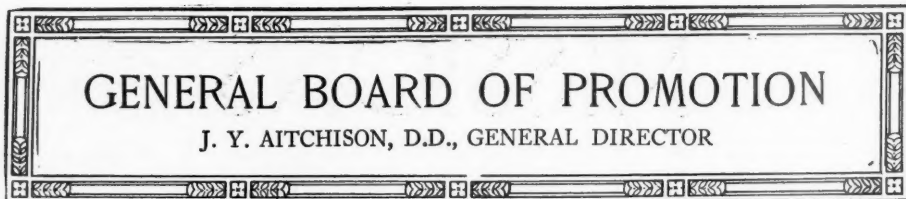


MISSIONS for October was intended to be a special number giving in full the plans of the General Board of Promotion and the Administrative Committee for the coming campaign. The meeting of the Administrative Committee came so late, however, that it was found impossible to carry out this intention. Therefore the November issue will be devoted to this purpose, and an unusually interesting issue can be promised. Such matter as could be made ready is given, with Enlistment Week program. Of course the immediate need is to get the "left-over" obligations of the Victory Campaign out of the way. The advertisement on the two cover pages tell the story. The two millions dependent upon full success justifies a final pull all together, and that will mean much for this year's work.

Our readers have rarely if ever had a more readable number presented to them than the present one. The articles are fresh and spirited, the illustrations numerous and attractive, the story by Mrs. Mason growing in interest, the news from India and China up to the hour, the variety and character of the matter such as to lead one on from page to page. That prayer-meeting exercise on "How Do You Preach to the Heathen" is rich in suggestion, and the missionary journey of Mr. Todd is Pauline in quality. Remarkable the pageant in which the boys of India represented great war characters, and excellent the pictures! "America, We are Here" describes a fertile field, about which we shall have more by and by. Mrs. Duggan sounds a needed warning note. Dr. Franklin tells how two of our Baptist representatives have already gone to France, to help start things there. That autograph portrait of William Carey, by the way, makes a rare frontispiece.

November Issue will be Special for the General Board of Promotion.

Now is the time to increase the Clubs, and run our subscription list above the 75,000 mark. It ought to be 100,000 this year.



ADDRESS: 200 FIFTH AVENUE, ROOM 660, NEW YORK

## September Meeting of the Administrative Committee

*HELD AT HEADQUARTERS IN NEW YORK, SEPTEMBER 10-11*



THE Administrative Committee of the General Board of Promotion of the Northern Baptist Convention met for a two days' session, September 10-11, in the Fifth Avenue Building. By courtesy of Mr. Ayer his office was placed at the disposal of the Committee, whose rooms are on the sixth floor of the same building, at the corner of Fifth Avenue and Twenty-third Street. There was a very large attendance, nearly every member of the Committee being present. This was the first opportunity after vacation to gather the members and present the plans for the year's campaign. President Bond was in the chair, and with General Director Aitchison were the members of the executive staff, as far as secured—Dr. F. W. Padelford, Survey Department; Dr. Hugh A. Heath, Department of Conventions and Conferences, and Dr. Edwin M. Poteat, Department of the Promotion of Religious Life.

The docket was full, and many important matters came up for discussion. So intent was the Committee upon its business that only ten minutes were allowed to see General Pershing pass at the head of the remarkable procession that marked his home-coming as the representative of America's victory and glory in the World War. Three long sessions the first day and two the next will indicate the extent of the business and the close interest of those engaged in launching the greatest enterprise our denomination has conceived.

Owing to the late date of the meeting and the exigencies of getting *Missions* to press, it was found impossible in this issue to give a satisfactory presentation of the program adopted and the plans projected by the Administrative Committee at this meeting. We can only give two or three things that ought to be gotten into the denominational consciousness as soon as possible, promising that in the Special November Number devoted to the General Board of Promotion our readers shall have as full knowledge as is available. Publicity is one of the keywords of the new movement. Effort will be made to have every Baptist know every significant fact about the new agency and methods of Promotion.

Two matters of importance acted upon are here presented: One is Christian Enlistment Week (Dec. 7-14), the first great feature of this year's program. This is no new thing, but the fruits of the Christian Enlistment Week of the Victory Campaign were so abundant that the widening of the observance this

year is certain and a larger success assured. Read carefully the program for this Week given below. The appointment of this Week fits in exactly with the leading editorial in its stress upon the spiritual as the supreme goal. The second matter is that of organization. The significance of this is its reach into the local church and seeking out the last member. The group idea has in it the germ and generative power of such achievement for the kingdom as we have not seen. The entire program is simple and practical, its possibilities and potentialities illimitable. Study this, and realize what it would mean for the Northern Baptists, for the Protestantism of the nation, for the highest interests of the world, if by this method every one of our church members could be visualized and vitalized and related dynamically to the Redeemer's cause!

The meeting made it evident that the General Director and his aids, the President and members of the Administrative Committee all alike approach and engage in the great task committed to them in the spirit of hope and faith and assurance and unconquerable will to succeed, with the Divine aid. We have a Greatheart for leader and a people who will rally around him for the \$100,000,000 Campaign not only, but for the long years of education, information and development that lie ahead.



## CHRISTIAN ENLISTMENT WEEK DECEMBER 7-14

*SLOGAN: ALL BAPTISTS MOBILIZED IN DECEMBER*

- I Call to organization of local churches into family groups of ten with leader.
- II. Cabinet (pastor and leaders) to
  1. See that every member is informed concerning new Baptist Program, distributing literature, etc.
  2. Form Study Classes on Survey.  
Form Men's Groups, Women's Groups, Club Groups, Family Groups, Sunday School Classes, Young People's Societies.
  3. Hold Group Prayer Meetings.
  4. Conduct campaign in interest of Stewardship.
  5. Plan definite evangelistic program.
  6. Distribute Literature on first Sunday of Enlistment Week; Literature on
    - (a) Prayer Life of Christians.
    - (b) Christian Stewardship.
    - (c) Needs of Our Agencies as Revealed in Survey.
    - (d) Larger Program of the Northern Baptist Convention.
    - (e) Personal Evangelism — calling for enlistment of all members of community in world wide extension of Christ's kingdom.
  7. Follow Up Campaign. Follow the first Sunday's distribution of Literature with Pledge Cards on second Sunday, obtaining the Personal Enlistment.

## ORGANIZATIONS—A CLOSELY LINKED CHAIN

Recognizing the basic importance of organization in the \$100,000,000 Campaign, the Board of Promotion has worked out a plan designed to reach every person in our denomination with its appeal. This plan contemplates the establishing of:

- (a) Ten Districts (following the district lines created by the Women's Societies) in charge of a special Secretary, who will superintend the setting up of conferences, advertising, etc.;
- (b) State Boards of Promotion, which will function for the National Board within State limits;
- (c) Associational Boards, formed to cooperate with the State Boards; and
- (d) Local Church Boards, which will divide the membership of the church into family groups of ten, under a leader. These group leaders, with the pastor, will form a cabinet whose responsibility it will be to put across in the local church everything connected with the denominational program.

In addition, the organization of a group of Minute Men in each church is contemplated, for the sake of giving publicity and generating enthusiasm for every feature of the \$100,000,000 Campaign.

*WITH SUCH ORGANIZATION ENERGIZED SUCCESS WOULD BE ASSURED*

### Diagram Showing The New Denominational Organization



## EXPLANATORY NOTES

1. The Northern Baptist Convention is the parent and all-inclusive organization. Through its cooperating and affiliated organizations and boards it represents the Northern Baptists in all their missionary, educational, evangelistic and other public work. The Convention created the General Board of Promotion as its agent for performing a specific task.

2. The Missionary Societies are cooperating organizations of the Convention, legally distinct corporations, but with identical constituencies, nominating and other committees, and inter-relation of boards.

3. The State Conventions and Standard City Mission Societies, having local constituencies and separate conventions, are affiliated organizations, as is the Ministers and Missionaries Benefit Board.

4. The General Board of Promotion is a clearing house, charged by the Convention with the duty of formulating missionary and educational policies, securing and approving the budgets of the cooperating and affiliated organizations, presenting to the denomination a united budget covering the total amount fixed upon for the current year, and making plans to raise this total amount. The Board has 148 members, is to meet annually in November, and is widely representative.

5. The Administrative Committee is the executive arm of the Board. Its General Director, who is also General Director of the Board, and his Council are to carry out the policies of the Board, and initiate plans of promotion. Upon this Committee rests responsibility for information, inspiration and the collection of the needed funds for all the organizations represented. The Committee has 22 members.

6. The Apportionment Committee apportions the amount of the budget agreed upon for apportionment to the States.

7. The Finance Committee is to pass upon the budget and upon all expenditures proposed by the Board or Administrative Committee.

8. The State Boards of Promotion, agencies of the State Conventions, are charged with carrying out in the States the policies and plans of the General Board of Promotion and the Administrative Committee, all cooperating in the closest kind of teamwork for the success of the entire program.

9. The State Apportionment Committees apportion to the churches the amounts of the total budget assigned to the State by the General Apportionment Committee.

10. The Associations form the natural channel through which the State Boards may reach to the last local church. Associations will have their own Committees of Promotion and other forms of organization as desired.

11. The Local Church is the foundation upon which the entire superstructure is built. The aim and hope of the new order is to bring about such coordination and co-operation as will enable the General Board of Promotion to reach and enlist every member of every church in some form of active service, as well as in systematic giving for the kingdom needs. Each church should have its Committee of Promotion, groups of ten, etc.

The Diagram shows that the organization is not confusing but simple and effective, with no unnecessary wheel or cog in the machinery.

The dependence for success, however, will not be placed in the excellence of the machinery, but in the inspiring presence and power of the Holy Spirit in all the churches.

## WHERE TO ADDRESS COMMUNICATIONS

The address of Dr. J. Y. Aitchison, General Director, and of all secretaries of the General Board of Promotion is

200 FIFTH AVENUE, NEW YORK CITY

All communications should be sent to this address.

## HOW DO YOU PREACH TO THE HEATHEN?

## A PRAYER-MEETING EXERCISE

MANY Christians have wondered how they would begin to tell about Christ in a non-Christian land. In his book, "Half a Century in China," Archdeacon Moule describes a wayside sermon which he preached to a group gathered under a friendly tree by the canal side. A dozen men and one or two women, curious to see the foreigner, crowd about him as he sits on a slight elevation. It is only after the questions demanded by Chinese etiquette have been asked and answered that the missionary leads their thought to his message.

The account which follows has been thrown into dialogue form in the hope that many pastors might be able to have it presented in the missionary prayer meeting. While Chinese costumes are desirable they are not at all necessary if the parts are taken with spirit. The missionary may have his lines concealed in the Bible which he holds on his lap. The others will find no difficulty in memorizing their brief parts. Salutations should be exchanged with each member of the group similar to those given at the beginning of the dialogue.

*(The missionary should first enter with his Chinese catechist and take his seat; the others straggle in and exchange greetings.)*

*Missionary:* What is your honorable family name?

*First Chinese:* My disreputable name is Yang.

*Missionary:* And your distinguished name?

*Second Chinese:* My poor name is Mo.

*(Etc., etc., to the number in the group.)*

*Missionary:* What may be your honorable age?

*Chinese:* I am but young, my age is sixty-eight.

*Missionary:* Sixty-eight! Can you add another sixty-eight to your life, venerable father?

*Chinese:* You flatter me, who can live so long as that?

*Missionary:* Why not? See this camphor tree! It is five hundred years old, at least. Why are men so short-lived and

trees so long-enduring? But if it be so as you say, my venerable friend, what place do you hope to reach, at the end? You yourselves confess that you are heaven-born, and that the Heavenly Ruler is your Father. As children on foreign travel you hope to return home after a time. Is that your hope, venerable sir, and yours, honorable friends, to go thither?

*All:* To be sure, yet who can attain heaven?

*Missionary:* What difficulty is there in the way? I refer you to your own sayings, "Bright and clear is the way to heaven," you say, and "The good go to the good place." Are none in your honorable village good?

*Chinese:* To be sure, in every village there are bad and good to be found.

*Missionary:* Indeed, in all foreign countries we cannot find one truly righteous person; and I have heard that your proverb says that in your honorable country there are just two, one dead and one not born.

*(All laugh and look at each other, assenting.)*

*Missionary:* Now, my friends, it is guilt that makes us short-lived; it is sin that has brought death into the world; the wages of sin is death. Sin, as you all know, must be punished, and Confucius says "If you sin against Heaven there is no place for prayer." What is to be done? You, my venerable friend, are like yon westerling sun. Your day is far spent, and you, my friends, young and old, remember the proverb, "Who knows in the morning what will happen at night?" Is there no remedy for sin, no salvation, no Saviour? Will fasting serve, or penance, or almsgiving? You yourselves say that so long as the heart is unchanged, outward observances, such as vegetarianism, are powerless. Or can Confucius save you, or Lao Tszé forgive you? Or Shakyamuni, he too a foreign sage, could he take sin away? These are all teachers and exhorters, but not saviours. Now if I saw you, my friend, tumble into this deep canal, and knew you were drowning,

would it help for me to shout to you, to exhort you, to quote Confucius to you, and to tell you that you ought never to have fallen in? No, no, you will never exhort a man on to the bank. Bring a rope, a bamboo-pole, or jump in yourself and save the drowning man! That is what we require; salvation first, and then the exhortation, "Walk warily, do not fall in again." Now this is exactly the religion that I come to preach to you. "Within the four seas all are brethren"; and we as brethren have come to tell the good tidings to our brethren. From this vantage-ground plainly, fully, lovingly, we preach and teach Jesus Christ. "Jesus, the Son of God, gave Himself a ransom for all, outweighing in value all the human race, even as a good silver dollar exceeds in value a small base coin."

*Chinese* (shouting angrily): All very good, but this doctrine comes from abroad, and it is you foreigners who bring us opium.

*Chinese Catechist*: My friend, do you buy lucifer matches instead of your old flint and steel and tow, or do you not? Do you wear foreign calico? Is it not plain that some foreign things are good, and some bad? Even supposing Christianity to be foreign (which it is not, for it is from heaven), yet why reject it unheard? Why, you let in Buddhism nineteen hundred years ago, a downright foreign creed. And see how foolish we Chinese are! Here comes a pedlar with two packs of merchandise; one, beneficial to body and mind, and freely distributed to all applicants; the other, ruinous to a man's whole being, and yet an article for which a heavy price is demanded. For the brief enjoyment of the latter, thousands and millions are willing to sacrifice fortune and life; but for the first, with its lasting blessing, few will even stretch out a hand to receive it as a gift. Is not this what we are doing? We reject Christianity's priceless blessing because we fancy it is foreign. We accept Buddhism, and spend much money with little profit, and we greedily consume a ruinous drug, knowing both to be foreign.

*Chinese*: Well, well, but the fact of the whole matter is this. We in the middle

kingdom have Confucius; you in the west, Jesus.

*Missionary*: My friend, Confucius and Jesus cannot thus be compared together. It is not just to your great and noble sage; it is not just to the divine Saviour. The people of your honorable country resemble a man walking along a difficult, dark and slippery path, with a precipice on either side ten thousand feet in depth. One false step, and you will be over the brink, and no power or device of your own can save you. As you enter the path a kind friend gives you a lantern, by using which you may perhaps avoid some of the dangers. This is Confucius, and his light is contained in his canonical books. Have you always used this light, and the candle of your own conscience?

*Crowd*: No, no, not one of us has fully followed the doctrine.

*Missionary*: Then you are already on the very edge of the precipice. As you fall, all Confucius, Mencius and the sages can do is to look over the edge and say, "I told you so." Only the power and wisdom of God can save. Christ is that power, Christ that wisdom. But remember, my friends, that Christianity is not a foreign creed. We foreigners are but letter-carriers and heralds. The letter and the message come from heaven. See that setting sun! Is it a native or a foreign sun?

*Crowd* (laughing): We suppose you foreigners too get some warmth from it.

*Missionary*: Certainly we do. There are native and foreign lamps and candles, but there is only one sun; and when the dawn comes, and the sun is up, blow out your candles! You have many kinds of fans, most useful in the heat and close atmosphere. But the free wind of heaven is for all, and when it comes sweeping along, shut up your fans. So when the doctrine of Jesus Christ comes, and the Holy Spirit's power is felt, these glimmering specks of light, these feeble movements of the air, cease to be of lasting use. My friends, while you have the light, believe in the light! Do not be half persuaded; do not, in the words of your proverb, "have one foot in one boat, one in another, lest they push off and both fail you."

*Old Woman:* But where is this Jesus? How must I pray to Him?

*Missionary:* Do you not know your common saying, "Three feet over your head is God?" Jesus is God, everywhere present. In your bedroom or sitting-room or in the open air, or (if you will come) in His House of Prayer you will find Him. No candles are required by Him in worship, who made the great lights of heaven; no incense by Him who made the sweet flowers in the gardens and on a thousand hills. And as a thank-offering give to Him henceforth not your old three-fold sacrifice of fish and flesh and fowl, but

the lip of truth, the uncorrupt life, the clean heart.

*Old Woman:* Ah! but I am fixed in evil, born to it, as our proverb says. How can I change?

"Go, shake yon mountain range!  
Man's nature who can change?"

*Missionary:* You are right again; but God can move the mountain and change the heart by the power of His Spirit. Accept His salvation; we are ambassadors for Christ; we beseech you, we pray you, be ye reconciled to God and He will lead you safely home.



## MAP OF INDIA, SHOWING THE FAMINE DISTRICT



THE FAMINE IS GENERAL IN THE DECCAN, SOUTH INDIA. SEE THE ACCOUNT ON PP. 695-697



## ALL FOR A HUNDRED DOLLARS

*A STORY CARRYING A VIVID CONTRAST*

I WAS busy writing when Mrs. Y knocked at the open Study door and looked in with a Chinese good-morning smile on her yellow face.

"I can't stop, Teacher, but if you have no errands to-day I would like to attend the funeral of the aunt of my daughter's husband."

"I thought she died two months ago," said I, rather skeptically.

"Oh, yes, she did. But they've been waiting for lucky day to have the funeral," said the unruffled Mrs. Y.

"Well, there is nothing to-day, but come early tomorrow and we will arrange for the Women's Meeting."

She thanked me, bowed and hobbled away.

At school we had a morning full of interruptions. It was Vaccination Day at the Mission Hospital and our women pupils had been urged to bring their little ones for the free vaccination. Some were timid and I had to go along for moral backing. The hospital courtyard was a lively sight. Mothers and fathers with crying babies, servant girls chasing after inquisitive tots and a few onlookers still fearful of bringing their own children. However, it was good to see so many of the Chinese parents willing to substitute the foreign antiseptic method of vaccination for the old style nose inoculation with the real smallpox serum.

The next morning Mrs. Y called for instructions in regard to the meeting, and I asked about the funeral. Oh, it was a very "lao-reh" affair. The old lady had five sons, as many daughters-in-law, numerous grandchildren, brothers and

sisters and friends galore. The sons were very filial and had spent a great deal of money to protect their mother's spirit from decay and all evil influences. Ornaments of jade, the gem of the gods, had been bought regardless of cost. Her flat satin hat was studded with jade; earrings of jade dropped from her shrivelled ears; a piece of jade was under her tongue; jade buttons decorated her satin gown, and jade settings loaded her rings. But most wonderful of all was a large flat carved piece of jade placed over the silent heart of the old woman. None of the guests had seen it, but the wife of the oldest son had placed it there and the wife herself said that that one piece was worth a hundred dollars.

Mrs. Y ended the narrative by saying, "Her people think she is well protected against evil spirits; but, Teacher, I could not help thinking in my heart what a pity to use so much money for a dead body."

"Yes," I said, "a hundred dollars for one piece of jade! Did you know that the Young Men's Association has given Dr. Tompkins one hundred dollars for free vaccinations? Yesterday his place was crowded and he tells me that he can give five hundred free vaccinations for the hundred dollar gift!"

As Mrs. Y went on her way my thoughts played upon the contrast. One hundred dollars and more to help a poor soul through the dangers of hell and to insure her relatives from unpleasant visits from her spirit. While on the other hand five hundred little lives were insured against the more real and imminent danger of smallpox.

## MISSION STORIES TOLD IN PICTURES



SCHOOLGIRLS ON A PICNIC, NINGPO, CHINA



BOTANY CLASS, 1919, NINGPO, CHINA

These fine photographs show how our Schools are brightening the lives of the Chinese girls, to whom our play is a new thing

# NINGPO SCHOOL GIRLS AT PLAY TIME



LITTLE JANET LATIMER, HER DOLL, AND A GROUP OF CHINESE SCHOOLGIRLS



SCHOOLGIRLS WITH WILD BRIDAL WREATH AND AZALEAS, NINGPO, CHINA

The Chinese love flowers, as these pictures indicate

## MISSION STORIES TOLD IN PICTURES

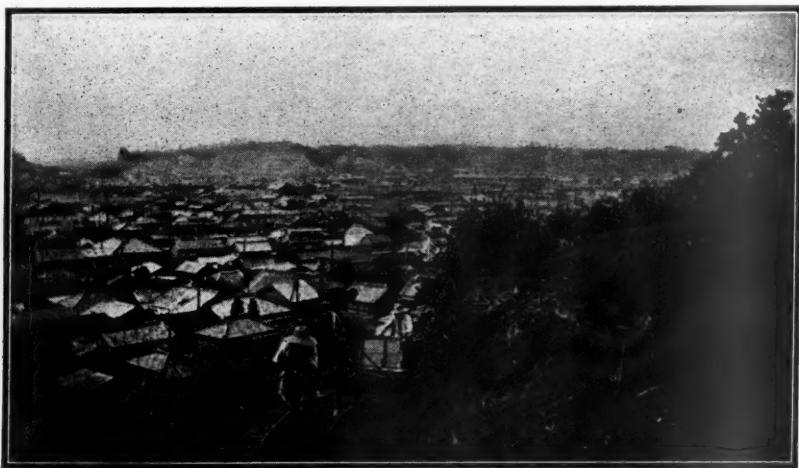


MABIE MEMORIAL BOYS' SCHOOL, YOKOHAMA, JAPAN

## TWO SNAP-SHOTS FROM YOKOHAMA, JAPAN

Dr. Charles B. Tenny sends these snap-shots of the Mabie Memorial Boys' School, which has opened with such unparalleled success. He says one gives the boys assembled before the dormitory (temporarily used as school building) for morning worship. As the chapel is not yet provided, and there is no room larger than a classroom, it is necessary to have chapel out-of-doors. On rainy days the school cannot gather for chapel exercises, but devotional services are held in the several rooms. Out of 312 applicants, 146 were admitted into the first-year class. Notwithstanding the great fire that swept Yokohama, the largest in its history, we did not lose a single pupil. At the recent Victory Celebration in Yokohama the Mabie Memorial School was the only private school invited to take part with the government institutions.

The other snap-shot shows the temporary light railway by which sand and gravel are brought up to our hill for the construction of the main building, a section of which is now going up. The view is somewhat indistinct, but may help you to realize how commanding a site we have. Our architect repeatedly says it is "the Acropolis of Yokohama," and such indeed it is.



TEMPORARY RAILWAY FOR HAULING SAND AND GRAVEL UP THE SCHOOL HILL

## A Missionary Journey in Western El Salvador

BY REV. JOHN G. TODD OF SANTA ANA



**I** DID not take my trip for experiences, but as I had been two years in El Salvador without having visited the believers living in the extreme southwest, I thought they would feel neglected if I did not show interest in them. Hitherto I had not had a mule, and, as it was expensive to rent one, the matter had been postponed. As soon as I got a mule for my own use my first thought was a trip to that part of the coast.

From our station at Santa Ana the farthest organized church to the west is located at Ahuachapán, commercially the principal point in the region close to the Guatemala frontier. The brethren in the southwest hold their membership in this Baptist church of Ahuachapán, which is composed of groups of believers in several scattered localities.

Gabino Tobar, their pastor, happened to come to Santa Ana about the time my mule arrived, and I conferred with him about a trip to the coast. He said he had just been there, but was going again after passion week, and that this would be our last opportunity this season, as after the rains began the trip would be difficult or impossible.

I finally set out on Easter Sunday, April 20th, about daylight, with a brother from Santa Ana who accompanied me to Ahuachapán. Chalchuapa, where there is a flourishing church, was passed without stopping, and about nine thirty we reached El Refugio, where I addressed our Sunday school. El Refugio is a village where a number of people have grown up through strong opposition to honor the Gospel and where our American Baptist Home Mission Society has made it possible for them to worship God in a little place of their own, probably the nicest building in the crude neighborhood. A few days later I had the privilege of being with them when they organized their church, but that is another story.

At three o'clock we passed Atiquizaya, where is one of our strongest churches,

and where the whole character of the town is said to have changed since the establishment of our work.

It was late when we reached Ahuachapán, and came to Gabino's home. I preached for them in the evening, and here we organized our party for the coast, consisting of two brethren on foot and one or horseback, with Gabino and me both mounted.

Thus we started early Monday morning five men and three animals. After twelve miles we came to Tacuba, an Indian town, where we passed the ruin of a Catholic church, built by the early Spanish settlers, now entirely in disuse, for fear its crumbling walls might fall upon the worshipers. We passed through and above the town, where under roofs of dried leaves or grass live the Central American Indians. They speak their own language, and even in towns comparatively near together these languages differ, but many of them speak Spanish well. They are quite ignorant, very tenacious of Catholicism, but make good followers of Christ when converted. About three miles more, and we took our midday meal with the kind help of an Indian family who lent us the use of their fire and sold us food for ourselves and our beasts. I asked the price of the eggs my companions were buying. "Cinco por Medio!" softly returned Gabino, which would be six cents (U. S.) a dozen. And we determined to lay in a supply on our return. This was to be the last place for many miles on the road where we could get accommodations.

At two o'clock we crossed our last brook, before we should begin to climb the inland slope of the elevations which shut us from the sea. Up a steep but well made trail over woodland slopes we made our way to the "top," which we reached about three o'clock, and passed over to the side toward the ocean. From here the breakers, about eighteen miles straight from the eye, are visible in a long white horizontal line. We began descent immediately. Very few people live in these parts, though these hills were covered with coffee plantations.

Soon we came to a lonely place where the road makes an even fall, mostly at great heights. Passage of another beast going in the opposite direction is at many points a careful piece of business. About four miles from the summit as the road in this forsaken region hugs a steep slope with a tremendous space below, it reaches a point called "El Imposible." Here it crosses from the precipitous corner of one mountain to that of another opposite, a distance of something like thirty feet, on a natural elevation which bridges the two. The path space is about three or four feet wide, and on each side is an endless chasm, but the verdure hides the frightfulness of the narrow passage.

The region is practically "impossible" except for this crossing, which was discovered by Francisco Meléndez, a president of the Republic, and from this man a little settlement, about twelve miles below, takes its name. It is said that formerly many Indians were killed in trying to cross these mountains, and that there was no general traffic. The untrodden recesses below the road are still the refuge of tigers and other wild animals. On account of the tiger it is not considered safe to cross these regions at night unarmed. Like great strong cats, they are said to jump twelve meters (thirty-nine feet) to seize their prey, to climb large trees, and if I understand correctly, to travel eighty miles in a night. Of course the men were filled with tiger stories going and coming.

After tying our beasts and throwing stones for a while into the depths below we passed on toward the valleys, whence we could see smoke rising from where the ground was being burned off to plant corn.

Passing down through immense trees we came about five o'clock to a beautiful crystal stream, coming from its undefiled mountain home, and in another hour saw a little town, consisting of a few houses, etc. (the etc. includes the saloon, if you please), which was San Francisco Meléndez. This little bunch of houses, with saloon and all, is the *important business center* of this wild country.

We were received very kindly by believers, and were supplied with some corn cakes, in a rude building where we sat

nearly out of doors, and a little later we held a service in another house near by. I was glad to have Gabino preach as I was almost too tired.

Next morning we went on through an opening country eight miles to Cara Sucia, which is Spanish for Dirty Face, another small group of houses. Cleanliness in some of these places is not always considered necessary to contentment. We now took our course across the low, level coast country, for eight miles through a tropical forest. I was tired, but the novelties of these hours took away all fatigue. The path was narrow and one could easily get lost by turning aside. Indeed, I should not want to attempt to follow one of these paths without a guide.

In the rainy season they are practically impassable. They say the water then comes up to your neck, and there are multitudes of mosquitoes and *gegenes* (a tiny stinging fly). Both lions and tigers also cross through in the rainy season. But for us at this time, at the end of the dry season, there was no water anywhere to be seen, only the deep hollows where it collects, and its apparent effects on both land and trees. We passed through vast areas of fan palm trees which gave the effect of a park. Some of these seemed to be washed away at the roots by water. Their leaves are used for roofing. Here were rubber trees and cacao (chocolate) trees, and a multitude of others. The land is level, fertile, and stoneless, and would raise abundant crops; but there is one important reason, and chiefly only one, that keeps people out, and that is climate. Even Indians sicken there, Gabino says. But hardly a mosquito did we perceive any night on this trip in that section.

To go back to the thread of my narrative, at eleven thirty we came to the sandy soil of Garita Palmera, on the coast. Only a few trees hid the ocean. Everywhere was sand. The houses were neat. The place was small. I do not believe there was what you would consider a store of any kind. We rode up to about the best house in the place, belonging to Santiago Ramirez, rich in land, and who must have been the principal man of the village, from what I was told. But best

of all he is a Christian, and a very good man, and the leader in charge of our work at this outpost of the Ahuachapán church. Here in his home we found our delightful haven of rest, partaking of the kind of hospitality of this man and his good wife, who is also a believer. The house had a dirt floor, but was well built. There was something very pleasing about the spacious roof, as one gazed upward from the inside, so neatly tied with palm leaves.

I had had about all I could stand, and Gabino had a bad throat, but we resolved to divide the work. The home of our host was the meeting house, and a big crowd came at night. With efficient help from our companions and local help, we gave them some good singing. This was followed by a simple forceful talk. We had splendid spirit and attention. As we had decided to stay another day, some one said there would not be such an attendance the second night, but there was, and continued evidences of appreciation on the part of unbelievers. One man made us gifts of fruit, another came inquiring about our music after the meeting. I wrote part of a song for him and had a good talk with him.

In this service we had the pleasure of having two girls stand to accept Christ upon public invitation. It is customary for the person who wishes to "manifest" himself, or herself, as they call it, to stand and speak what is on the heart. Elsewhere I have seen one interrupt the preacher as he is pleading for souls, in order to make public confession. One of those who stood up here was the little daughter of the man who entertained us, and the other a servant girl in the home. We were very glad, and Gabino was remarking next day about this servant girl being so happy. I think she was, with the whole determination of her life, doubtless changed.

The next night we held a service at Jocotillo on an estate of land, with

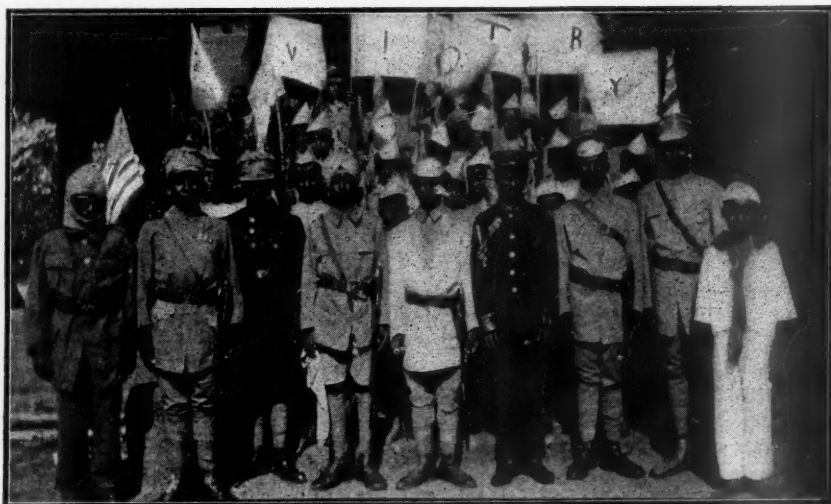
the owner in attendance. This was on a side trip. The people gathered on the rocks in front of a little hut on top of a breezy hill. Santiago Ramírez and others went with us. Next morning retracing steps we addressed a gathering at Hachadura, an outpost of Ahuachapán, where was once a flourishing interest and a little chapel at least partly built. The best we could do was to lay plans to preserve what was remaining and carry forward the work later, probably after the rainy season.

All of our larger churches in Western El Salvador have outposts far and wide. In some of these, pastoral visitation is by the nature of the case irregular. Some local person like Brother Santiago Ramírez is, therefore, left in charge and the work customarily has gone on under his direction in rather independent fashion, either in a private house or some special building. Thus one by one present existing churches have finally grown and taken on organized form.

The more primitive and usual method here is to go out and speak with people, distribute tracts, and hold services by permission in some home, singing and preaching. The first foundation has perhaps been laid by some colporter with his Bibles or Testaments, some time ago. Our church members realize the responsibility for evangelism and are zealous in propagating it, giving their time as well as money to the work, even those who are quite poor. Our companions on this trip from Ahuachapán showed the example of sacrifice that goes on all the time in our churches. And from conditions that exist, companions are often quite necessary from a human point of view in itinerant missionary work.

We returned through San Francisco Meléndez, visiting and preaching, and I left my companions at Ahuachapán after a good day with the church there, reaching home in a little over a week, loaded with nuts, fruit and sea-shells.

*THIS JOURNEY REMINDS ONE OF CHAPTERS IN THE ACTS OF THE APOSTLES. IT HAS THE APOSTOLIC SIMPLICITY, SINGLE-MINDEDNESS, FAITH AND FAVOR*



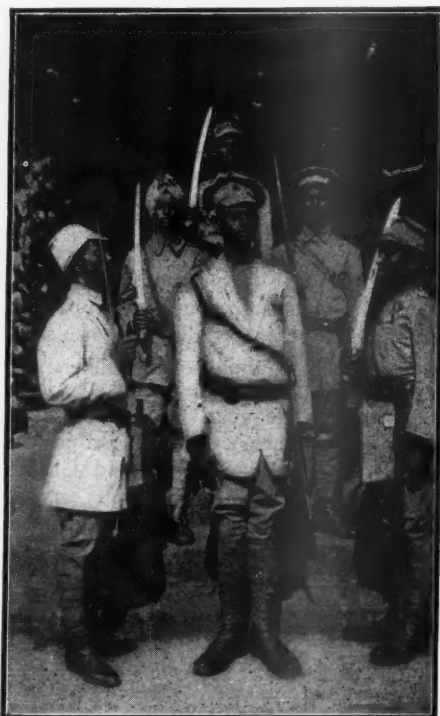
VICTORY PAGEANT. WHOLE GROUP SANG SOME WORDS ON VICTORY TO THE TUNE OF "ONWARD, CHRISTIAN SOLDIERS"

## A VICTORY PAGEANT IN FARAWAY INDIA

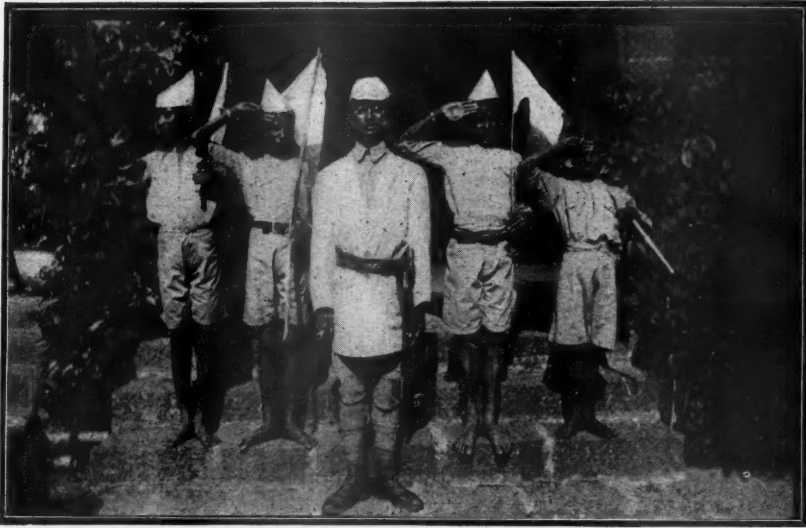
IN Southeastern India is a Christian school located at Kavali, where there is a big settlement of one of the so-called criminal tribes of India, the Erukals. These criminals are what we would call gypsies or brigands. The Government has settled them here at Kavali and put them in charge of our American Baptist missionaries. The wild men and women are taught to work and the boys and girls are put to school with other village children; but the "crims," as they call them, number two-thirds of the school.

During a school exhibition the pupils had a little display of their year's work, and all that day a procession of the Erukals came to the school to see the samples of the children's writing and drawing and hand-work. The curious procession went in groups from class to class, their faces lighting up when any of them saw their own children reciting in a class. Erukala children actually going to school!

The last item in the school exhibition was a Victory Pageant on simple but none the less effective lines. One of the boys impersonated King George and introduced the heroes of the day. You can see him in the picture, surrounded by Petain, the Indian Rajah, Field Marshal Foch, King Albert, Haig and Pershing.



VICTORY PAGEANT. GEORGE V IN CENTER. BEGINNING AT THE LEFT, PETAIN, INDIAN RAJAH, FOCH AT THE TOP, HAIG AND PERSHING ON RIGHT



VICTORY PAGEANT. PETAIN, FRANCE

As each hero was introduced by King George, he came forward with two soldiers bearing the colors. He then said some



PERSHING: "COME ON BOYS, WE MUST WIN"

appropriate thing and all the boys sang. When Foch came forward, one boy said, "Sir, we are beaten on the left wing."

A second boy, — "Sir, we are smashed on the right wing."

With martial dignity Foch replied,

"All right, there is but one thing to do; we shall advance in the center."

Marshall Foch was one of the "criminal" boys. Perhaps he was not proud!

When King Albert of Belgium was introduced, the boys sang "Keep the Home Fires Burning." Pershing shouted, "Come on, boys; we must win," and the boys sang "Over There."

General Petain was one of the Erukala boys. His speech was quoted from Joan of Ark — "If God wields the sword, it matters little whether the arm be small or great."

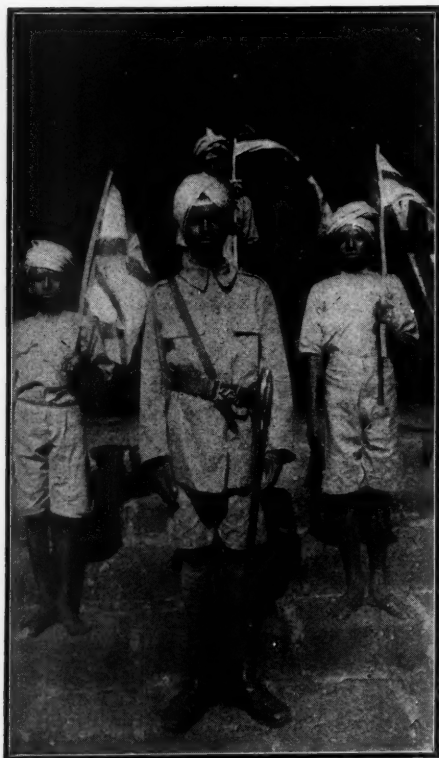
Two boys represented the Navy and the Aviators. The boy representing the Navy declared, "The Navy had a share in victory over there," and the Aviator remarked, "You must not forget the men of the air."

The greatest enthusiasm was shown when the boy representing the Indian Rajah was introduced. India feels very proud of the part which her Rajahs had in furnishing soldiers and funds for the defense of the Empire, and the boys sang "God save our Mother-land" with a will.

The school had borrowed real swords, and the generals and kings were in uniform. Some Indian Government officials saw the Pageant and were more than surprised, since they knew that two-thirds of the boys who took part were from the criminal

the Initiation Ceremony, when twenty-one boys took the Scout's oath and received staves and handkerchiefs. A good number of officials attended and it was an unique event, since this is the first troop in the Madras Presidency that has boys from the criminal tribes in it. Erukalas and one Kathera joined the Scout Brotherhood that day.

This summer vacation Miss Bullard,



INDIAN RAJAH. INDIA HAD A SHARE IN  
VICTORY

tribes, and all the songs were sung in English, and sung well. One official said he had never seen such good discipline, even in schools made up of the best classes, that is, the Brahmins.

Last January the Scout Movement was introduced in the Kavali School. It is just what the Indian boy or any other boy, for that matter, needs. The Head Master took the training in Madras and then took about twenty-one of the older boys and trained them. They did one trip of fifty miles, to Udayagiri, an old historic place, stayed three days and returned, walking most of the way. On April 23d occurred



"NAVY HAD A SHARE IN VICTORY OVER THERE"  
"MUSTN'T FORGET MEN OF THE AIR"

missionary teacher of our Woman's Foreign Society at Kavali, took four of the Scouts with her to the hills and they have been having a great time sightseeing and picnicking. They have had a chance to earn some money running errands and the like. With this they are buying their Scout outfits.



"People whom we found on the road exhausted, crying for us to save them"

## DIRECT NEWS FROM FAMINE STRICKEN INDIA

*HEART TOUCHING STORIES BY OUR MISSIONARIES, WHO TELL  
WHAT THEY SAW IN VISITING THEIR DEVASTATED FIELDS*

*Nalgonda, Deccan, South, India,  
June 21, 1919.*

**W**E, the missionaries of Nalgonda and Sooriapett, have just returned from a short tour which we made into the famine-stricken Districts of our fields and this is to give a short report of that what we saw and experienced.

H. E. H. the Nizams Government has declared famine in Nalgonda and Sooriapett field, and even found it necessary to start famine relief work, which should have been done in our opinion about six months earlier. As we received a little amount of famine money for our Christians, we, the missionaries of Nalgonda and Sooriapett joined and made a short tour and organized some famine relief work in our fields. It was a job to do the work among those thousands of starved people, with the little money we had in hand. It was hard to know where to begin and where to stop. Wherever

we turned we saw people who seemed to need attendance first. In the town of Nalgonda, as well as in Sooriapett, the Government started poorhouses. In Nalgonda it was conducted fairly well, seeing this land's conditions, but in Sooriapett it was very badly managed. Mr. Hubert and myself inspected both poorhouses, but what we saw there made us shudder and almost sick. In Sooriapett in the poorhouse we saw dead, dying, half-dead people, people with smallpox and leprosy, young and old, starved and naked women. Many a poor woman and man had left that place and did not want to return, believing it meant sure death.

On the other hand, others would come and ask for admission and would not be accepted as those in charge would decide that they still were able to work for their food, although they were in such a condition that it did not need much wit to understand that they were entirely unfit to do

any work. We took some photos of such a class of people and of Christians whom we found, and to whom we try to give work and help as far as it is in our power. We are sending the pictures with this report. It will not be hard for your readers to make an estimate as to how much these people are able to work. The Government has started some famine relief work, and the poor have to work a certain portion for a certain wage. One of the managers told us himself that those starved people could not possibly do the portion of work allotted to them, and the result was that they did not receive enough to keep body and soul together. First, the portions are too big, and the working tools so poor that the best fed men would not be able to earn as much as he needed for his life. So the people earn one third only of that what they need for keeping up their life and the result is they are going down all the time. About four thousand people were in that one famine camp. The people there have not enough to eat, no cloth, and no shelter against the wind and rain which have begun to set in. They are half-dead, and now when the rain starts they will die like flies. Many a woman and man are entirely unable to work, as it is all stone work and they cannot do it, and for the poorhouse they are considered too well and are not admitted—and so they starve and perish.

We found people sitting in the margosa trees like crows, eating the berries of it, and on other trees they eat the leaves, and the result is that cholera already had started in many places and also in the famine camp. On the road we found people who could not pull themselves any further, and when we passed they were crying and begging, showing us their totally starved children. We gave to all those grain for one meal, but the next day they will be in the same condition. Thousands of husbands have left their families and gone over to the British side hunting for work and grain and never returned. The poor mothers with their children are begging and wandering about only to perish without any help. Our preachers reported that many of the people were in such a poor condition that they could not withstand the wind which is

blowing at this time hard, and they were driven from their way into the jungle where they perish. If one goes through the villages almost all the houses of the poor classes have gone, they have fed their cattle with the stuff and yet could not save their cattle. This leaves them shelterless when the rainy season sets in. People have given up hope to live. We saw mothers, carrying their children on their hips, who were in dying condition. Some of our students work in the Government famine relief camps. They are paid well as they are placed as overseers, but they say that they cannot stand it to see these poor suffer so much, and they feel as if they cannot drive those poor creatures to work any more. Whatever you see at these places is simply heartrending.

Another difficulty is that so many people who have land have no seed grain to sow. Through their work they cannot earn enough to buy it and they have no money, and if they do not sow, it will be a new calamity. It is necessary to help our Christian farmers with seeds, and it is not out of place to help them even with cattle and paying their taxes in order not to lose the land.

Wherever you look you find the greatest needs. Nalgonda and Sooriapett fields have a Christian community of 20,000 to 25,000 people, and they look up to us for help and beg us to save their lives, their children, their cattle and land. To do it we need much help, urgent help, immediate help! Who will help? God bless those who have a heart for the poor!

A. J. HUBERT,  
C. UNRUH.

*August 27th, 1919.*

#### Trying Days in the Deccan

Ever since the beginning of August, 1914, when we came to this Station to take care of the work we had but one hope—the war can't last forever, conditions must alter soon. Now after four and a half years of hardship the war has come to a close, yet conditions are worse than ever. It is for us very hard to find the right solution for these days, because we are fully deprived of any help from our friends at home in Russia as there is no possibility of communication. The last

letter from our parents at home we got in July last year. That's the last "news" from our loved ones. So we are fully cut off, and what shall we do in this time of famine? Where are the friends who might be ready to help us through this time of hardship?

Do you ask for proofs that there is famine here? Just a few from the way-side: While I am writing this Mrs. Penner called me to come down to see a woman with a few children. A woman covered with a few dirty rags, four children from two to seven years, were sitting and salaaming for food when I came. Poor children! Bones only! Hardly able to walk, and for them still six months hard time is waiting till the next crop. Who is going to feed them?

A week ago in the middle of the night some of our people heard crying of children in the road near by. When they went out to see what it was, they found two little children, girls from six to eight years, sitting in the road crying, "Why don't you take us with you?" But no parents were found. They had left them there so that we might take them, and we have taken them, but how are we able to keep them, for we have nothing on hand for them.

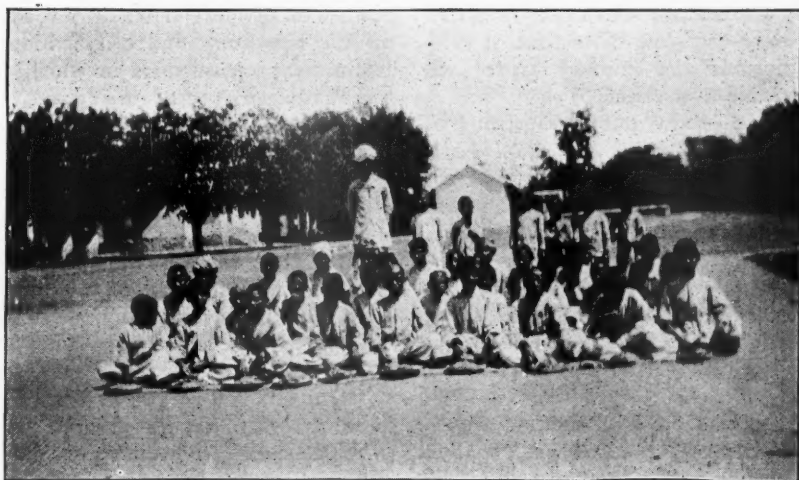
Our pastor passed by a well the other day where he saw mother with a child. When she saw the pastor she got up, and the little child came after her crying,

"Why don't you throw me into the well, for I can't stand the hunger." That mother had gone there to get rid of her own child, because she had nothing for that hungry child.

One more only. Not long ago when I was going to the bazaar on my wheel I saw a very old man sitting by a fallen buffalo. There was but very little flesh left on those dry bones, yet that aged man, who possibly could not do any work more because of his age, was trying very hard to get something for his hungry stomach.

There are many more children we have taken into our school, and many of the school children could not be sent home, for the parents are starving in their villages. We used to have only a dozen orphans in the boarding school in the vacations, yet now we have over forty, and how many parents, who wanted to leave their little ones with us were sent away, because we have not the means. Many children I learn are sold especially girls, and do you know where they are sent to? To the zenana room, where they never for their lifetime will strike an hour of joy. Who is going to help us save these little ones? Our school children gave up one of their meals in order to give that grain to these poor little ones, yet what means it among so many? Think of the starving children, and the hungry aged, and the poor cripples!

J. A. PENNER.



SOORIAPETT BOARDING SCHOOL BOYS EATING DINNER, JOURNALU AND CURRY

# OUR MISSIONARY STORY

## Conscripts of Conscience

BY MRS. CAROLINE ATWATER MASON

Author of *A Lily of France*, *The Little Green God*, *The Binding of the Strong*, *World Missions and World Peace*,  
*The Spell of Italy*

### IV



WELL, it was great work, Mary, for a fact. Cæsar Augustus! what 'cursed spite' that a girl like you should get the chance! Here I, your elder and better, lag superfluous as a Massachusetts camp doctor until the armistice closes up the whole show." Paul Earle's grim set of jaw testified that the acrimony of his words was tempered, not assumed, for sake of courtesy to his sister.

"You envy me, of course, old man," Mary responded, reaching out to lay her hand on his khaki shoulder; "still, you don't quite hate me, do you?"

The brother and sister sat by the fire-side in the library of the Earle homestead; the early winter twilight had already settled in and only the glow of a mass of half-burned logs in the chimney made each clearly visible to the other.

"I should hardly put it as strong as hate, I think," replied Dr. Paul Earle meditatively, "but it's a pretty severe test of affection—that you must realize yourself. Still, we will, if you please, remain friends."

"Quite so. It becomes highly important that we do when you look ahead and take in the fact that in just about five months I shall have my diploma, if I win through—"

"Of course there is a fighting chance that you may be plucked yet," put in Paul, laughing ironically.

"How brotherly," commented Mary.

"As I was saying, if all goes as planned, in about six months I shall affix a modest shingle out there by the office door, below yours, and we shall be partners. Really, you mustn't allow yourself to become seriously embittered; it would be awkward for the firm."

There was a moment of silence, which Paul broke by remarking,

"You've had a mighty good chance to try out this business of being a woman in medicine, surgery rather; in fact you've had it at the hardest. Women doctors in these parts seldom have to help repair bridges under bombardment, or perform operations on men encased in filth and mud, or do various other of those stunts you have been up against. But all this apart, you ought to have a pretty clear notion now of how you like the job, shutting off the hereditary and conscientious and feministic prepossessions in which of old you indulged pretty freely. At close range, how do you like it? Do you really want to go on?"

"I really do, although I am not so keen for it as I was over there, Paul. My practise of medicine seems comparatively unimportant, I'll have to admit, here at home, but I shall get used to that, I suppose. I can't say that any one in Springfield seems to be suffering or dying for lack of my attention."

"Oh, no, you've got to learn now to put up with weaker stimuli. Isn't it Mrs. Deland?—somebody says, 'We have fed on champagne and red pepper and now our diet is to be skimmed milk'?"

"Yes," Mary returned a little pensively, "that describes my present sensations very neatly. However, unless you really hate me as a partner, Paul, I am for carrying on. Do you see anything better for me to do?"

"Better? Oh, well, that depends, of course, on the point of view. You're making a bully doctor, that I'll have to admit in spite of my perfectly natural prejudice against you." Again the whimsical smile. "Oh, yes, Mary, I rather like the notion of our practising together myself; since you've had this war experience I'm much more for it than I ever was before. You're made of mighty good material and I am proud as Lucifer of you, if the truth were to leak out."

"You say you like the notion yourself. Does that mean that mother doesn't?" Mary bent forward and with shovel and tongs urged the half-burnt logs into flame. This done, she looked searchingly into her brother's face.

Paul shrugged his shoulders slightly.

"I suppose she talks to you more freely than she would to me," Mary added. "She is such a splendid sport she wouldn't like" . . . here she broke off.

"That's right. Mother plays the game according to the rules. I don't think she has ever had the slightest qualm at the woman-in-medicine notion *per se*; unluckily she *has* got it into her head that you're handsome, you know, or something of the sort, and so —"

"Paul!" Mary broke in, laughing. "You've never been disturbed with hesitation for any such reason."

"Never. Lucia and I — of course you can trust your sister-in-law and your brother for that — have never agreed with mamma on that point. 'Not handsome but distinguished' is our formula; quite nice and fraternal, don't you think? —"

With these words Paul rose. Some one was coming in at the far end of the dim, book-lined room.

"Here you are, Mother," he called, and drew a cushioned chair to the fender between himself and Mary.

"How perfect," sighed Mrs. Earle, as she seated herself, holding out a hand to each, her look finely maternal. "I handed over the meeting to Mrs. Patton and hur-

ried home, hoping for this twenty minutes together before tea. Now, don't stand, but sit, and deliver just what you were talking about when I came in. Let's go right on from where you broke off. Your voices sounded so interesting." She was irresistible.

"Oh, we were simply speaking of the fact that you are not very keen about Mary's practising medicine, partly, as I understand it, because she is rather good-looking, and all that. That you would, after all, be glad to have her reconsider ending her professional career with this military distinction that she has contrived to pull off."

Mrs. Earle laughed low and fondly. Paul pleased her habitually.

"It does seem rather a pity," she commented, her eyes on the fire, Mary's hand still in hers.

"But really, Mother, I don't see why," the girl began with some eagerness; "my life would be seclusion and leisure compared with the life you live. Just look at what you do! You are president of the Woman's Society of the church and secretary of the Tuesday Club, and then there are the Daughters and Dames, the Liberty Loan Association, the Library Committee — chairman of that, — the Red Cross, the National Defence, Food Conservation, and —" There Mrs. Earle stopped her, laughing.

"Perfectly true, Mary. But I am fifty-four years old. I have very recently, while you were away, clarified my own thinking by a new — formula, let us call it. I heard Paul talking of formulas when I came in. Between twenty and forty-five, for the sake of round numbers, I would say, a woman's most delightful quality — I mean aside from religion and morals — is glamour."

"Glamour!" cried the son and daughter in concert. "What can you mean?"

"Look in your dictionary. It is a fresh synonym for charm, a word of which I am tired; also it means more and other; perhaps it has a touch of mystery. It is a thing superadded to looks, wit and grace, and, from the personal point of view, it is the thing most to be desired. After fifty it would be superfluous if it persisted, which it does not."

"There is nothing like glamour about me," laughed Mary Earle frankly.

"That is not proof that there might not be if you gave yourself a chance. I haven't the smallest doubt that Mary can succeed respectably in medicine; she might, just as Paul might, become even distinguished. Your father did, and you are both like him. But to win your way in this or any other profession of a like nature, Mary, you must forfeit —"

"Glamour!" cried Mary. "I see. It doesn't comport with the woman doctor. 'There are no mystical meanings in fruit of that color.' Therefore, in order to gain this precious, indefinable something you would like me to stay at home like the other girls, go in moderately for philanthropy and religion, for society, bridge, amateur dramatics and dancing. 'All things by turns and nothing long!' How I should hate such a life! My father's daughter! Why should I any more than my father's son?"

Mary was interrupted at this point by the entrance of Mrs. Paul Earle with two cherubic children, whose effect was to render Mrs. Earle instantaneously all grandmother, Paul all father, and Mary all aunt. As the maid appeared with the tea tray at one door, a soft rustle of silk was heard at another, and there came in to join the group around the fireplace a white-haired woman, tall, slender and erect. There was a headlong rush of the children in her direction and a general chorus of joy that "Granny was in time for tea." Plainly, Mrs. Earle's mother, Mrs. Lorimer, was popular in the family.

## V

Having promised to call at the Parish House for Granny, after giving the children a bit of a drive, Mary Earle duly reached the Parish House, where was held at this hour of this particular afternoon the periodical meeting of the state Board of Foreign Missions, of which Mrs. Lorimer at seventy-five was a still indispensable member. By no means, however, was Mary inclined to venture into the presence of the Board, regarded by her from her childhood as august to a degree. She approached the door of the room wherein

she supposed it gathered, but so complete was the silence, no sound coming to her through the massive closed doors, that fear seized her lest, being later than she had intended, the meeting had adjourned. Disturbed at the idea of seeming guilty of disregarding the promise to call for her grandmother, Mary softly opened the door. Expecting to find the place empty, she took a step across the threshold. A hand reached out even as she would have drawn back; she found herself gently detained, and her grandmother, whose place was just before the door, drew her to a seat near her before she could demur.

"I was wishing that you would come, Mary," Mrs. Lorimer whispered. "I know you will be interested in what is on the program now. Business took long but it is just over, and this last half-hour of the meeting is free to our friends."

In fact, as she spoke an inner door was pushed open and six or eight young women filed quietly into the room and took seats in the background. Looking around her, Mary observed with a certain curiosity the score or more of older women seated about the long, polished table which occupied the middle of the committee chamber. Some of them knew and recognized her with a smile of affectionate greeting; others were strangers. All of them, she perceived, were women of character, distinction and serious purpose; certain of them were young, others, like her grandmother, were venerable.

For Mary's further impressions of the occasion, as well as for certain other concerns of hers, we may refer to a letter written that same evening to her friend, Kate Quimby, in New York.

"Your letter makes me more than ever eager to get back to college," ran the letter. "You will see me some day next week, I think. My family are sweetly reasonable, never think of interfering with my movements, and yet I find myself so loved in this house that it sometimes fairly makes me cry. Also it compensates for the sterner entourage we have left behind. I know you will feel as I do. Life here at home is even dearer than we dreamed it, and yet how quickly you and I would leave it all again if we were to hear the call of

desperate need overseas as we did two years ago.

"But to return to the Earles! Really, Kate, as a unit they are to be recommended; you positively must know them before long, and they you. But they are the busiest set you ever encountered and no one of them concerns herself over much with the affairs of the others. It occurs to me that, as a family, we keep our interests in water-tight compartments. Nothing much either gets in or out.

"For example, as long as I have known her, my Grandmother has held an official position, somewhat conspicuous, in her State Mission Board. I suppose mother (who is all for missions, you know, as well as for a thousand other things) may talk to Granny at times about her Board matters, but I never heard her. Each goes her own way. For my own part, since I became too big to save pennies in a painted box for the heathen, I have dismissed them practically from my mind. I never considered the matter definitely anyway, but I believe I had a sense that with a fraction of Mother and all of Grandmother to look after them they would do pretty well. I fancy you have been better trained; it seems to me I remember a missionary magazine on your desk last year, you proper child. Perhaps you took the precaution not to read it, though.

"Today something rather interesting happened. By fair means or otherwise I was smuggled into the Counsels of the Saints, by which I mean into Granny's most noble Mission Board Meeting, and what I heard from a shy and slender woman, a missionary from some (to me) vague part of India, at home 'on furlough,' has made a strange impression on my mind. Probably this is because said mind is virgin soil, for it is a fact that I have lived in this Christian family of mine essentially in heathen darkness as far as heathen are concerned. My own fault, of course.

"But anyway, it wasn't what this furloughed saint said, so much as what she was. I must tell you, at this point, that Mother has a new hobby, which is that it is most important for a woman up to forty-five to preserve in herself a certain something which she calls 'glamour,' and which she defines as charm but also more than

charm, including, if I understand her, a touch of mystery. It is something, my dear, you are hereby warned, which girls who go in for medicine and such like pursuits do not possess. But that is neither here nor there.

"To tell the truth, I thought dear Mamma just a trifle ridiculous a week ago when she talked about this quality of glamour, but I was straightway brought to book this very afternoon. For the lady from India *had* it—but not precisely Mamma's brand. I divined in five minutes her possession of charm, yet of something far beyond charm. I cannot hope to convey it to you better than Mother conveyed her idea to me. But try to realize, if you can, Katie, dear, this slender, *gracile*, perhaps almost ascetic, figure wearing its best, carefully preserved, black taffeta gown with a slight gold chain (which you knew with certainty to have belonged to her dead mother) around a throat as white as any book heroine's and much more modestly concealed than are throats of present-day heroines. Then you must note her hair, quite gray, and gray quite too soon, brushed off severely but fluffing itself out spontaneously to wave near delicately penciled black eyebrows, the face rather too pale and in general thin and careworn, the features refined but not remarkable, the whole face dominated by the eyes. There dwelt the *glamour*, Kate. I can't describe them, I can only feel them; eyes that had faced confusion worse than death, fearlessly, though the creature was so frail (and not young like us), among a people—(this was taken quite as a matter of course)—who are, when in their natural state, half-naked savages, capable of any deed of violence you can conceive.

"When she smiled, the light in this woman's eyes seemed to me to have something in it like what I think must be in Christ's eyes—a joy, a pity, an anguish and a hope unutterable. You see what I try to show you is a mystery.

"Being of a practical turn you will want to know what my furloughed saint discoursed about. There I am rather at a loss. She was an official, reporting to those who had sent her on the institutions which they sustain in a perfectly matter-

of-fact fashion. Little touches like the fearsome savages, whose minds she had formerly tutored, were presupposed and had to be sketched in afterwards for me by Granny. I believe she has recently been given an educational post in some semi-civilized Hindu centre; she gave certain statistics of a school, also of a hospital. This last, of course, interested me, and I could see it did my furloughed saint also. Her eyes grew larger and more solemn when she spoke of little native girls in this hospital who at twelve are wives and mothers, and child outcasts of conditions infinitely worse.

"These conditions were taken by the Board women as altogether familiar, but I knew by the faces of a few outsiders how my own must have changed, 'hardened worldling' as I felt in that presence. And then the missionary, in answer to questions put by the officers, admitted that *for lack of Christian women physicians this hospital*, the only one anywhere in the region, is now likely to be closed. I almost jumped up and declared that such proceeding would be a crime, but I looked at Granny's dear old face and saw under all its seriousness that this was not a new or unexpected thing. For sweet mercy's sake, if they are going to open hospitals, Kate, why don't they see to it that they have doctors to run them? . . . I stop right here, my dear, perceiving my question might be answered in a number of different ways, none particularly gratifying

in this twentieth century of the Christian era.

"Afterwards I met the missionary lady a minute, and, of course, I put a revised version of this question to her. She made absolutely no answer but I shall not forget, at least not as quickly as I do most things, the shadow on her face as her eyes met mine in a long look. It meant, . . . well, it seemed to mean everything in earth and heaven that counts. . . .

"I conclude that all the strong stimuli which we have stressed so much were not left behind after all when we left France."

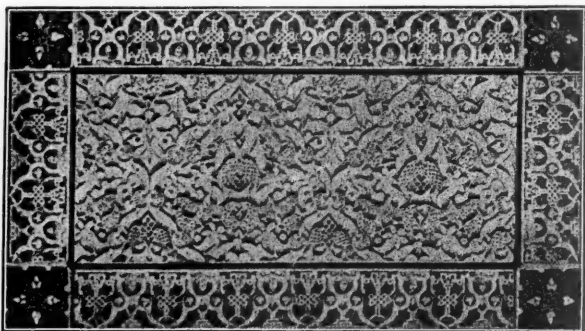
"Till we meet again! This is no answer to your letter. Funny, Miss Chilton trying to hunt me up! I heard of her again, this very afternoon, in an unexpected way. . . . I am very pleased that you have taken the Waverly Place apartment. It sounds most livable. Let's have the net curtains and be really pretty. It's to be our last 'go' as girls, Kate.

YOUR MERLE."

"P. S. What the look in that woman's eyes was like this afternoon, when she did *not* answer my question, I have discovered now. It was the look I met in the faces of the French people when I first went over there when word used to come that our boys wouldn't volunteer in numbers sufficient and the Government would have to resort to conscription. It said simply, *You Americans do not comprehend*. I used to dread to meet it. M."

(To be continued)

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## The Foreign Mission Society Sends a Commissioner for Residence in Europe

IN April last the Baptist Union of Great Britain and Ireland invited the Northern and Southern Baptist Conventions of America to join it in the spring of 1920 in sending a Commission to visit several sections of Europe. The Northern Baptist Convention referred the invitation to the Board of Managers of the American Baptist Foreign Mission Society, who are now prepared to announce the appointment of one who is peculiarly fitted both by experience and personal interest to serve as a member of the proposed Commission—Charles A. Brooks, D.D., Secretary for City and Foreign-Speaking Missions of the American Baptist Home Mission Society.

Perhaps no one in any denomination knows more than Dr. Brooks has learned through years of close study regarding religious work among the numerous groups of immigrants to our land, and the wide use that is being made of his recent book on Americanization testifies to the recognition accorded him as an authority on that subject. Moreover, he has visited numerous European countries with a view to ascertaining the outlook in them for evangelical movements. His experiences both abroad and in America have given him a deep interest in the Baptist work in many sections of Europe, and the denomination is fortunate in being able to secure such a man when a representative is needed in Europe whose discernment of conditions and opportunities there will enable him to advise wisely both the struggling bands of Baptists which we are already assisting and the Foreign Mission Society as well.

When advised of our desire to have the benefit of the residence in Europe of Dr. Brooks, for a time, the Home Mission Society generously agreed to release him temporarily in order to enable him to serve as the Foreign Mission Society's Commissioner, although he will not sever his connection with the Home Mission Society. It is believed that his observations in Europe during the next twelve

months will enable him to serve even more effectively in this country upon his return. The Foreign Mission Society is deeply indebted to the sister organization for its generous and gracious attitude.



CHARLES A. BROOKS

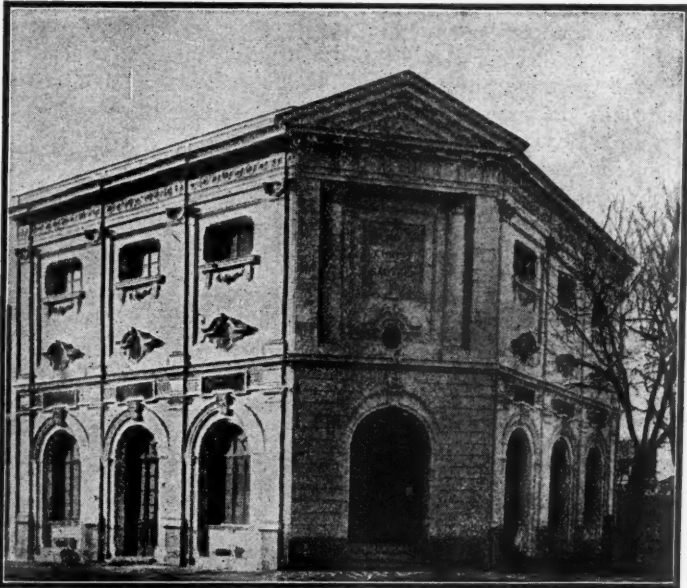
Dr. Brooks, on arrival in England, was to confer with Baptist representatives there who are interested in the joint commission that is proposed for the spring of 1920. In September he will confer with Baptists of France and Belgium regarding the execution of plans already adopted by the Board of Managers of the Foreign Mission Society with a view to aiding the churches and to undertaking relief work in the devastated areas. Plans for work in France and Belgium, where the Foreign Mission Society for many years has aided the Baptist churches, were approved by

the Board after a recent visit to those countries by one of its Secretaries. After establishing headquarters in some central city, Dr. Brooks will proceed to secure, through personal visitations and unhurried study, full information for the guidance of our Board of Managers in planning for advance work in Europe. It is expected that he will give a full year to the task, including the time that will be required for the work of the joint commission in 1920. Naturally he will not concern

himself with work in the sections which are recognized as the fields of sister societies, such as those of the Southern Baptist Convention and the Baptists of England. We believe that this plan for a thorough study of several European fields by one who is exceptionally qualified for the task will be heartily approved by the denomination.

JAMES H. FRANKLIN,  
*Foreign Secretary.*

BOSTON, MASS.



BAPTIST CHURCH AT NICE, FRANCE

## BAPTIST OPPORTUNITY IN FRANCE

BY CHAPLAIN JUDSON E. WOODS

AFTER spending nearly a year in France and Germany as a chaplain in the 89th Division, I have been very much impressed with the opportunity that presents itself to us there. Perhaps the most interesting field I visited was the one at Nice. The city being on the Mediterranean, with its beautiful surroundings and climate, makes it a delightful place for the people to gather for worship at all seasons of the year. The Baptist church began its work over twenty-seven years ago. The first work was done on the street, since Protestants were not

then able to work there as we do here, but must do as they did in the middle ages. The present pastor, Rev. Mr. Long, has been their leader from the beginning, the first baptism being that of his wife. Throughout these many years he has labored faithfully, until now they have a house of worship costing about \$12,000, arranged after our American fashion, with a baptistry, Sunday-school rooms, tea-room, basement and kitchen, and they are now planning to add a very much needed gymnasium. This I believe is a great tribute to our Foreign Mission Society,



CHILDREN TAKING THEIR EXERCISE WHILE WITH THE BAPTIST OUTING PARTY NEAR NICE, FRANCE

as for many years it has been putting \$50 a month into the work.

Each summer the church arranges through its pastor to take the children of the city to the mountains for an outing. This the children thoroughly enjoy, and as a result many were won to the Sunday school. While out on these trips, which last for a week, they have daily games and classes. The people of Nice, of whatever creed, help to finance these outings.

It was my privilege to be in Nice on Sunday and see them at work in their Sunday school. They taught the International lessons, using a blackboard to illustrate the lesson, and the children all seemed to be intensely interested. Pastor Long is a very delightful man to be with, and a thorough Baptist. We found in his home a copy of *Missions*, which they read—he with all his family being able to read and speak English.

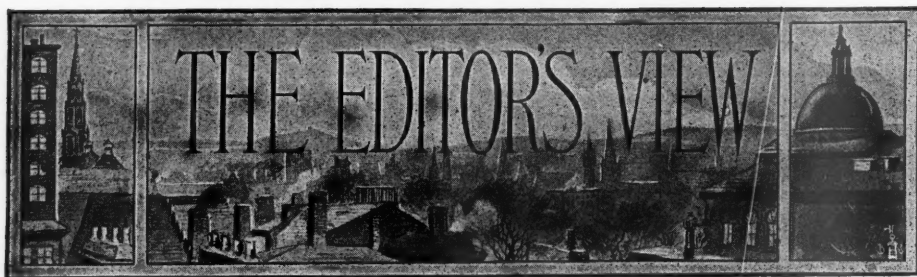
I gathered from Pastor Long and others in France who are interested in the Lord's work there, that the thing France is need-

ing now is that Americans who have shown them the American spirit in the days we were there be sent into the fields to gather the harvest which is already ripe. It surely is our duty as Baptists to go into France, so dark in places, and make disciples. The call rings loudly from the rural fields. The small villages where the peasant people live are sadly in need of medical assistance, and this could be used as a channel to their souls. They too are in great need of some educational work among all classes. Would that the way might be opened for a strenuous work there now while it is so opportune. Whatever our Foreign Board may undertake in that country, let us as stewards of God do our best.

It would be well to remember the church at Nice, as they are now carrying a debt of about \$5,000, yet they never cease to push forward. Pray for them, and, if you can, send them a gift through your Mission Board. It is a worthy cause. France is an open door today.

*(These two reproductions are the best that could be obtained from very poor originals.*

*We give them because of interest in the cause they serve to illustrate.)*



### The Supreme Objective

A HUNDRED Million Dollars in five years—that is a slogan, and we shall all become familiar with it as we work to make the ideal a fact. But is that the supreme objective which is to be set before the denomination by the General Board of Promotion? Emphatically no. The supreme objective is not financial but spiritual.

The doubtful may be reassured on this point. The spiritual will be neither forgotten nor made secondary. If anything was made clear at the meeting in Chicago which chose the leaders of the new Board, it was the general consciousness that the task to be undertaken at the instance of the Denver Convention is humanly impossible, and that only as the Spirit of God shall come upon the membership of our churches and move it to new consecration and devotion and service will success be achieved.

The truth is that the Hundred Million Dollar Campaign was born of vision and prayer. It did not come from a casual sitting around a conference table and planning a money campaign. It did not even come from the pressure of the overwhelming needs on the foreign and home mission fields. It came through a quickened consciousness of new world conditions, a peremptory challenge to the churches of Christ, a startling vision of humanity's crisis and Christianity's crisis, too. It was the result of continued prayer for faith and grace equal to the vision divinely given.

Let nothing obscure the fact that

the supreme and compelling objective is spiritual.



### No Incongruity

But it is equally important to remember that there is no incongruity between the simultaneous cultivation of spirituality and of giving. Growth in grace is commonly coincident with growth in giving. That is only sham spirituality that shies at the suggestion of money. Many of our churches and laymen have been learning this lesson, and have found rich blessing in soul through the million dollar and victory campaigns. Where there was the most generous and general giving there were the most conversions. The testimony is overwhelming that a living church is a giving church, and vice versa.

The work of promotion is many sided—informational, educational, inspirational, but the spiritual motive and impulse are in it all. When our churches are all filled with the Holy Spirit and alive to their duties and responsibilities in this great day—then the supreme objective of the General Board of Promotion will be attained—and then the Hundred Millions will come without begging.



### The Race Question

It is due to many of the leading daily newspapers of the North to say that they have dealt in straightforward manner with the outbreaks of race prejudice. We commend to our read-

ers the strong editorial quoted on this page from the *Boston Herald*, entitled "How Long Can this Last?" Thousands of good people, both North and South, are undoubtedly seeking some solution of this baffling problem—how can the white and black people live together amicably, in this country, with full recognition of the rights of all, and that fair and impartial treatment guaranteed by our Constitution to its citizens? The one thing certain is that so long as lynching is permitted in any community, with such attendant cruelties as mark only the most barbarous tribes of uncivilized lands, there will be no possibility of preventing uprising and retaliation. Lawlessness on the part of the whites is the sure way to produce it on the part of the blacks. This is one of the matters on which the Christian Church should speak and act with no uncertainty. The issue is no longer sectional but national, and we are all alike involved in its settlement.



#### Civilization's Veneering

Perhaps nothing could have shown more clearly how thin is the veneering of our civilization than the strike of the Boston police and the turning over of the city to the criminal and hoodlum elements. The police apparently thought nothing of their sworn obligation as protectors of life and property, and became aids to crime and riot and lawlessness. The immediate uprising of the forces of evil when repression was removed has shocked good people everywhere. The need of Christian Americanization, if America is to be made safe for decent people, needs no argument now. Civilization itself is at stake—and in Massachusetts! The firm stand of Governor Coolidge for law and order and the sovereignty of the state won the hearty commendation and support of press and people throughout the country. The seriousness of the issue has been realized. State guards have

replaced the faithless public servants who allowed themselves to be misled by outside organizers. But the deepest lesson for Christians is the revelation of dangerous elements unreached by the churches.

#### How Long Can This Last?

(From the *Boston Herald*).

It is possible, though by no means certain, that a soviet propaganda lies behind the unrest of the Negroes at the present time. But it is not necessary to go so far afield to find an explanation. Such occurrences as the latest lynching in Georgia—the shooting of a Negro at Ocmulgee, and the burning of the Negro church in which he had taken refuge—would do more to stir up race animosity than any amount of soviet circularizing. The occasion of the lynching was not any crime which the victim had committed, but the mere circulation of rumors that the Negroes were planning to "rise and wipe out the white people." It appears that several Negro churches in the neighborhood were burned by white mobs for no better reason.

Georgia holds a bad pre-eminence for this kind of crime; and, if its white population had a deliberate purpose to provoke Negro risings, it could hardly have chosen a more effective way. Communities which tolerate this kind of thing are simply sowing the wind, with a strong probability of reaping the whirlwind later. That there are some people even in the vicinity of this rioting who fully appreciate this is shown by the fact that many white people in neighboring towns are planning to raise funds to rebuild the Negro churches which were burned.

It is humiliating to patriotic Americans, whose controlling principle is to demand fair play for every man, of whatever race or color, to have a leading Japanese newspaper making such comment as this:

**The racial strife in America is a disgrace of the civilized world. If America wishes to preach the principles of justice and humanity to others, she must first solve the question of racial strife on her own soil.**

But, unpleasant as such criticism is, there is no doubt that it is just. Let every possible effort be made to eliminate all occasion for it.

## NOTE AND COMMENT

¶ We have been reading with great interest Secretary Franklin's little book *Ministers of Mercy*, in which he gives the brief biographies of ten medical missionaries. This method cleverly links personality with one of the finest forms of service the world has known, and is a sure way to interest the reader in both the worker and the work. Dr. Franklin gets at the heart of his subject and subjects, and no one can become acquainted with these men and women without being made the better for it. Our own Dr. Catherine L. Mabie is by no means the least interesting character in the list. Get the book and read it. Pastors could not render their congregations better service than by adapting these life sketches and giving them on Sunday evenings or at prayer meetings. They throb with the spirit of the Great Physician.

¶ Subscribers who received September *Missions* at a late date should know that the magazine was printed earlier than usual, but owing to scarcity of labor the binding held up the edition in part. Paper troubles also came in to make the editor's life uneasy. Never were times so out of joint in the publishing business; and in New York the demands for shorter working hours per week with largely increased wages all along the line have brought conditions close to an impasse. All we can do is to assure our readers that everything is done that we can do to secure prompt printing and mailing—and after that is done there is little confidence as to the time of delivery. But it will be better by and by.

¶ The Southern Baptists no sooner adopted the plan to raise \$75,000,000 at their last Convention, than they decided to set such a pace as the South never saw before and get the whole amount pledged before the end of this December. It looks as though they were going to do it. They assigned totals to the different states, set the wheels in motion while enthusiasm was still

running, planned a big publicity campaign, enlisted preachers and laymen alike, and from the reports there seems no doubt that the bold undertaking—bold indeed in such a space of time—will be successfully carried through. The subscribers will have five years to pay their pledges, but the campaign will be short and sharp and over, so far as getting the pledges is concerned. The Interchurch World Movement can take the credit for supplying a goodly share of the impetus that made this success possible—indirectly, of course.

¶ That was certainly a striking scene when a group of East India women appeared in their oriental costumes in the House of Commons recently to make a plea for suffrage. It is a far cry from suttee to suffrage, yet that far have women of India come, and they ask protection from their own men and their long established customs. These Indian women made a profound impression. They represent the new era for their land, which needs nothing so much as the freedom of its women from the chains that have held them. Christianity has introduced a new idea of womanhood into India, with results increasingly apparent and significant.

¶ A correspondent of the *New York Evening Post*, writing from Tokyo, says the world in general and the people of Korea in particular will be glad to know that Japan has at last decided to institute important reforms in the administration of that unfortunate country. He lays the cruelties not to Japanese policy but to the semi-Prussian administration imposed by the military régime in Korea, which was different from anything known in Japan or elsewhere. The sufferings have come, he says, not from the higher but the lower officials. The police system has been especially to blame. Whether the Koreans will accept reforms, save by force, is the question. The missionaries there have occupied a most embarrassing position.



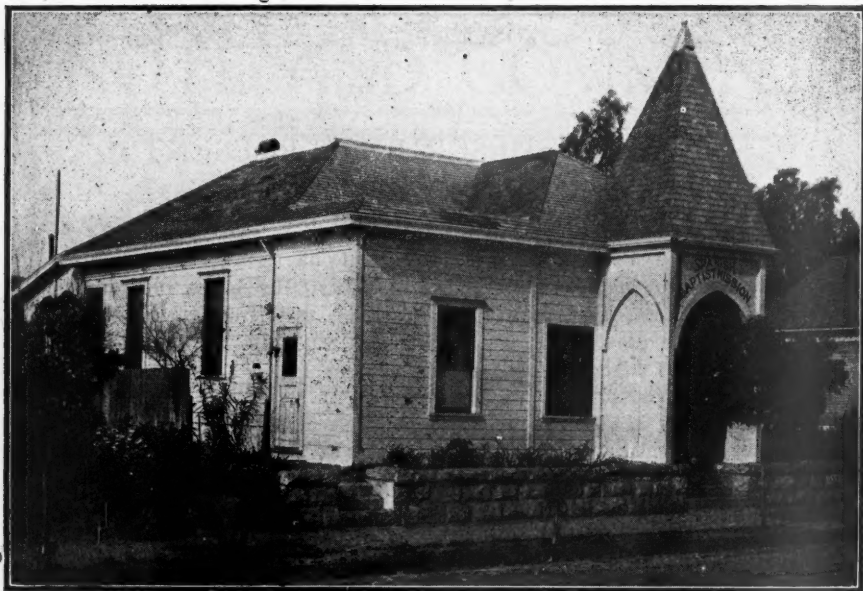
## TO OUR SUBSCRIBERS PRESENT AND PROSPECTIVE

WE realize fully how discouraging to our readers have been the delays in the arrival of **MISSIONS** during the past year. It has been impossible to prevent them, owing to many conditions growing out of the war and especially the influenza, which put paper makers, printing and mailing establishments in serious straits.

In view of renewals of subscription, in order that subscribers may know what to expect and may not be led to discontinue on account of past irregularities, we wish to assure all that in arranging for the future publication of **MISSIONS**, every precaution that is humanly possible will be taken to secure printing and mailing on a given date, and that date early enough to place the magazine in the hands of the subscribers on or before the first day of the month of issue, except in case of the Pacific Coast States. We can promise printing and mailing; we cannot promise but only estimate mail delivery, for that is at present uncertain, especially in the Western States. But we shall start as early as possible, and mail to the distant points first, so as to afford our subscribers there every chance.

In order to be a magazine of news and somewhere near date, we cannot close the forms too early, and some may be surprised to know that after the copy has been put in type, proof-read and made up, it requires practically half a month — counting out Sundays and holidays and half-Saturday holidays — to “make-ready,” print and mail the magazine, with its issue of 65,000 to 70,000 copies. With the war over, we shall get down to a regular basis again, and if necessary provide for night-and-day press-work. Do not forget that we are more troubled than any reader can be at delays, and that our resolute purpose is to avoid them unless they are by fire, flood or strike unavoidable.

We are exceedingly grateful to our large family for the patience and graciousness shown, and deeply appreciate the loyalty of our club managers, who have had to bear the brunt of disappointment.



SANTA BARBARA MEXICAN BAPTIST MISSION

## AMERICA, WE ARE HERE!

BY REV. E. R. BROWN

General Missionary among Mexicans in the Southwest



ANY new problems have been forced upon the United States during the decade just drawing to a close. Not the least of these has been our relation to our Latin neighbor on the South. The inherited antagonism of the Saxon and Latin at times has been sharply accentuated by the friction of the two races along the vast borderline from the Gulf of Mexico to the Pacific. One who is familiar with conditions throughout the great Southwest knows that it is not enough to rejoice that we were "kept out of war" with Mexico, and that the American people cannot leave the Mexicans to their own destiny. Even though we leave them severely alone, they will not leave us alone. Today large numbers from Old Mexico are thronging the Golden Southwest, changing its complexion to a different yellow, and at our very door-sills they stand exclaiming, "America, we are here!"

During the past eight years the successive waves of revolution in Mexico

have cast upon our southern border a vast accumulation of human drift, which, however, is spreading out in ever advancing waves north and west and even east. From all classes they come. From the higher classes to escape the persecutions incident to the revolution, from the lower to secure work and those guaranties which have been denied them in their own beloved "patria." The story of the Chinaman in Chihuahua well illustrates the state of affairs in Mexico. When the Maderistas entered his city they asked the Chinaman, "Who do you holler for?" He replied, "Viva Don Porfilio." So they beat him up and told him never again to holler for Don Porfilio, because they were chasing that tyrant out of the country, and he should now shout for Madero. When Madero was assassinated the Huertistas found the Chinaman and asked him, "Who do you holler for?" And when he yelled, "Viva Madelo," they beat him up, telling him to acclaim Huerta. A like thing occurred when the Carranzistas

chased out the Huertistas and again when the Villistas rebelled against Carranza. But when the Carranzistas came back the second time and asked the Chinaman, "Who do you holler for?" he had at last learned a lesson and he said: "You hollee first." To avoid such conditions the Mexican has fled from his native hearth to the safe refuge beneath the Yankee flag.

At present no adequate estimate of the numbers of Mexicans in the United States is available. The estimate varies from the 300,000 of the New England "swivel-chair" expert, to the 1,500,000 given out by the field worker who, seeing the Mexican everywhere and in increasing numbers, is overwhelmed with the volume of this new immigration. Neither previous census nor government immigration statistics are adequate, for the Mexican has learned how to fool the trusting American official. Thousands have entered through bold deceit, and many other thousands have surreptitiously slipped across that thin imaginary line which stretches its serpentine length for fifteen hundred miles from Texas to California and is officially known as the boundary. At Tucson (Too-zone') the authorities told us they could go out at any time and pick up a thousand Mexicans who are illegally in this country. At Yuma a soldier on guard pointed to a place a little way down the Colorado River where we could pass into Mexico or bring over Mexicans into the United States by paying an old chap a dollar apiece to ferry us across. Many interesting stories are told of Mexicans asking for work while their clothes were still wet with the yellow muddy water of the Colorado, which they had waded or swum across into the promised land of peace and high wages. So it is that the missionaries working among these people in the Southwest are eagerly awaiting the new census, expecting it to prove their contention as to the recent Mexican immigration, which is believed to total at least one tenth of the population of Mexico. They are hoping that once this tremendous fact is known it will awaken the Christian churches of America to the urgent necessity of evangelizing these foreigners.

Louisiana and Texas have large numbers of newly arrived Mexicans, some cities

like Laredo and El Paso being more than three-fourths Mexican. Two States, New Mexico and Arizona, are already more than half Mexican in population, the one



Rev. Felipe Sanchez Hernandez, Pastor First Mexican Baptist Church, Los Angeles, and Miss Sammi Harwell, Missionary

having seventy and the other sixty per cent. The Governor of New Mexico is a Mexican born in Sinaloa, and he and the solid sixty-five per cent of the voters of the State are more or less under the influence of the Roman Catholic Church.

Naturally the reader will ask, "Well, what is being done to reach and Christianize and Americanize these Mexican immigrants?" We can only reply in sadness, "Very, very little." The Government does almost nothing to show that it recognizes any responsibility in the presence of such large numbers of foreigners. Even the laws as to the compulsory education of children are in many places a dead letter so far as the Mexicans are concerned, and not more than forty per cent of their children of school age attend schools.

There are sporadic efforts at social service, civic centers, kindergartens, etc., but no concerted or dignified attempt to help the Mexican people even on that basis. In California there is some good done by the Labor Commissioner and the Commission on Housing, but there are places where the Mexicans complain of being exploited by the very officials who were appointed to look after their welfare. As a general rule the police and judges treat the Mexican fairly and give him justice, though very rarely tempered with mercy. The average Y. M. C. A. does not touch the Mexican young man, and the only place where any real vision of the need among them has been seen by the Secretary is at Tucson, Arizona, where plans are well under way to make a vigorous effort to bring the Mexican youths into the Y. M. C. A.

The Christian churches, to whom most naturally falls the task of aiding these immigrants, are all trying to do something, but their combined efforts are pitifully inadequate. Two Methodist, two Presbyterian and two Baptist denominations, with the Congregationalists, Disciples, and United Brethren are the chief agencies for work among the Mexicans. The Methodists and Presbyterians take the lead in regard to educational efforts, having a number of good schools of all kinds. Baptists have majored on evangelism but have neglected educational activities, and *do not have a single school for the training of workers among the Spanish-speaking peoples in the United States.* Congregationalists have done some work along Americanization lines, and the Methodists have begun some institutional plants. The Seventh Day Adventists have been the pioneers in the medical field, having an institution in Los Angeles where large numbers of Mexicans are helped in free daily clinics and cared for in the hospital. The Y. W. C. A. has recently begun in Los Angeles an effort to reach the Mexican young girls through the founding of a working girls' home.

In regard to the work carried on by Baptists, it may be said that in Texas very little is done, especially in proportion to the strength and virility of Baptist churches in that great state. The few churches already established cannot even

touch the fringe of the immense Mexican population. Special mention should be made, however, of the Printing Press in Spanish with Rev. J. E. Davis at its head. Here a splendid work is carried on to provide Sunday school literature and helps, print good books, tracts, etc., and the work is jointly participated in by the Northern and Southern Baptist Societies.

New Mexico is still so largely a frontier mission field itself that nothing is being done by the Baptists. Other denominations have some splendid schools and churches. Our Southern brethren should get in behind the New Mexico State Convention and put on a worthy program for evangelizing the great multitudes of Spanish-speaking inhabitants, for there is plenty of room for many more preachers and workers.

Arizona Baptists, under the leadership of their State Secretary, are tackling the problem with enthusiasm and success. Two pastors are employed in Mexican congregations, and it is hoped to put more at work during 1919. The Woman's American Baptist Home Mission Society has recently appointed three women missionaries for that state. But the resources of Arizona Baptists must be backed by the whole Northern Baptist Convention, if we are to meet adequately the conditions presented by the presence of so many Mexicans there.

In Southern California the Baptists have their largest and most prosperous missions among the Mexicans. Here the Southern California Baptist Convention, aided by the Home Mission Society, has maintained a number of Mexican pastors. To the late Rev. L. E. Troyer and his wife belongs in large measure the praise for the extension and growth of the Mexican work in Southern California. Mrs. Troyer with ceaseless activity is still dedicating herself to the Mexican people. There are Mexican pastors in San Diego, San Pedro, Colton, Corona, Oxnard, Santa Barbara, and two in Los Angeles. Four women missionaries are supported by the Woman's Society, and two pastor's wives are doing missionary work, one not receiving any remuneration for her labors.

In Northern California, where the Mexican problem may be said to be



LOS ANGELES MEXICAN BAPTIST CHRISTIAN CENTER

These buildings are to be removed and the Christian Center erected on the two large lots

newer, only one attempt is made to do any work, and that is through a woman missionary at Fresno. But the presence of large numbers of Mexicans in various cities and a scattered population in the two wonderful valleys of the San Joaquin and the Sacramento make a greatly enlarged program imperative. In Nevada, Idaho, Colorado, Kansas, Arkansas and Missouri the constant infiltration of Mexicans provides an increasing field for evangelization in Spanish.

Difficulties in the work might be summed up as follows:

Necessity of working in a strange tongue.  
The opposition of the Roman Catholic church and persecution in family relations.

Floating and fluctuating population and scattered dwellings.

Racial antagonism.

Meanness and insignificance of equipment, buildings, etc.

Lack of trained, educated leaders.

Lack of support by which to secure first-class men.

Lack of interest and vision on the part of the American churches.

Natural wickedness in the hearts both of Mexicans and Americans.

In view of this situation on its positive side we perceive the following needs:

An awakening of interest and a new vision on the part of local churches and the denomination east as well as west.

A training school from which to send out Mexican leaders.

The provision of adequate means for supporting such leaders for building them dignified and respectable plants in which to do their work.

Enough pastors, women missionaries, Bible agents, colporters and even chapel cars to reach every Mexican in our land with the gospel.

But some one will object that such a program would take a lot of money, and might ask what results are to be obtained. God hath made of one blood all nations that on earth do dwell, and the Mexican is just as much changed by receiving the gospel as is any other person. From the humblest people who can neither read nor write to the most highly educated professor the gospel brings its characteristic transforming, glorifying power. Thousands of Mexicans today are rejoicing in their new-found faith and in a new and holy life. They are safe citizens of our country because the gospel was preached to them and they left the ignorance of superstition for the light of truth.

Baptists both as Christians and as good citizens should feel a special responsibility, for the message which has been committed to us is the message most fitted to the Mexican who is vainly seeking for direct communion with God and an adequate organization for the expression of his democratic ideals. A missionary of another denomination said recently, "Tell your great denomination that the Baptists with their wealth and power, their spiritual and democratic ideals, should rise up and

give the gospel to the Mexicans, for once you get the Mexican to go down under the water, you have cut him off from Rome forever." And he might have added: and made him a good citizen of his adopted country.

Let us pray for the work already established, let us pray for such an enlargement as shall be consistent with the opportunity and our own power. Let us pray for the

raising up of pastors and missionaries, both American and Mexican, for the evangelization of these multitudes of our "neighbors" who, on the road from Jerusalem to Jericho, surrounded by thieves and robbers, have struggled in poverty, sickness and wounds to our very church doors and are making resound through our worship and prayers their challenging cry, "America, we are here!"

## A GRADUATION AND AN ORDINATION

BY A. MANGANO, D.D.

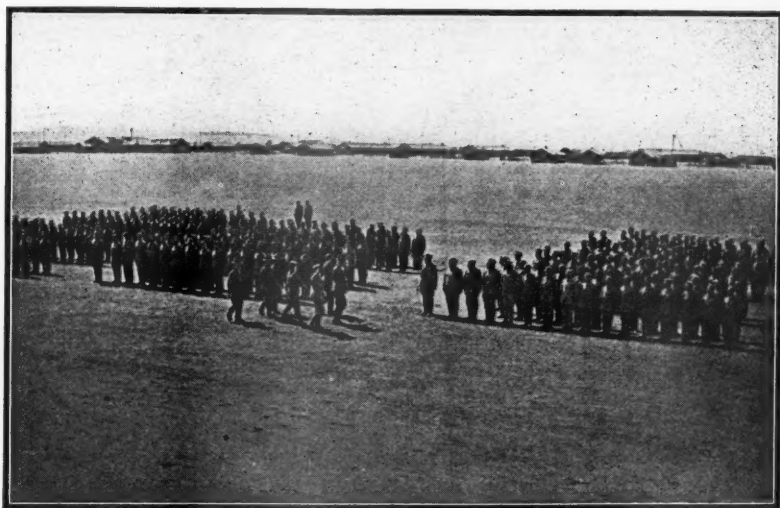
IT will be grateful news I am sure to all the friends of Italian evangelization to know that another thoroughly trained, fully consecrated and characterful Christian worker has been added to our Italian missionary force. Seven years ago Mr. Francesco Cali, of Cleveland, entered the Italian department of Colgate Theological Seminary, and during the last commencement his many friends had the pleasure of seeing him graduated from Brown University. He not only received the degree of Bachelor of Philosophy but was also awarded the Francis Wayland Scholarship, which means that in scholarship he stood among the first few of the senior class. In addition to this he was the winner of the first Bishop McVickar essay prize on the subject "The Old Testament and the American Ideals of Government." All agree that he has wrought faithfully and well, but his accomplishments will appear all the more noteworthy when we take note of the fact that this young man entered Brown four years ago with heavy conditions hanging over him, and that during his four years' course he carried on the regular missionary work at the Marietta Street Chapel in Providence.

Mr. Cali has never lost a good opportunity. He not only took prizes and distinguished himself in scholarly attainments in college, but he has shown excellent judgment in all the affairs of his life, especially in taking unto himself as a wife the capable and attractive young woman who had been sent to Providence to work in the field intrusted to him to cultivate. Mrs. Cali has been a very great inspira-

tion to him and a very important factor in the work which he has been carrying on.

Just before his graduation Mr. Cali was examined by the permanent Council of Providence, prior to his ordination. It was the opinion of the Council that rarely has a man passed so fine and satisfactory an examination. His Biblical knowledge and sane Christian views met with the approval of all who heard his statements. On Friday evening, June 20th, at the Italian Chapel, he was officially set apart for the gospel ministry while his brethren in the sacred office stood beside him testifying to his worthiness. Among those who took part in the service were Dr. Cohoes, pastor of the historic First Baptist Church of Providence, with which most of the Italian converts of Providence were formerly connected; Dr. Clarence A. Gallup, pastor of the Central Baptist Church; Rev. B. T. Livingston, General Secretary of the Rhode Island Baptist State Convention; Rev. G. Di Tiberio, pastor of the Federal Hill Italian Baptist Church; the Moderator of the Permanent Council, and the writer.

Mr. Cali has many qualities which commend him to his brethren and for the work of his Master, but among them his keen enthusiasm for the propagation of the gospel, his genial disposition and genuine humility are outstanding characteristics of his personality. No one doubts his success in the work of the Kingdom. We are all glad because of his achievement, but gladder still because he is to be one more constructive factor in the building up of God's kingdom on earth.



MAJOR GENERAL STRONG AND HIS STAFF REVIEWING CZECHO-SLOVAK TROOPS AT  
CAMP KEARNEY, CALIFORNIA

## THE CZECHO-SLOVAK TROOPS IN SAN DIEGO

BY FLOY THORNTON BARKMAN

*Baptist Representative among the Service Men in and near San Diego*

**D**URING July, 1919, the citizens of San Diego had the great pleasure of entertaining more than three thousand Czechoslovak soldiers who stopped here on their way from Vladivostok to their homes in far-away Bohemia.

After three weeks on the Pacific Ocean they made San Diego the first stop and enjoyed a much needed rest at Camp Kearney, where they were royally entertained. These men formed a small part of the thousands of Czechoslovaks who left their country nearly five years ago, during which time they have received no word from their families and friends. During their stay at Camp Kearney they sent scores of telegrams and hundreds of letters and post-cards to their loved ones, with whom they have heretofore been unable to communicate.

While in our city these men were the guests, not only of the local Czechoslovak Society, but also of all our American welfare organizations, especially the Y. M. C. A., at Camp Kearney. I would especially mention the meeting which was held one Sunday afternoon in Balboa Park,

on the site of the famous San Diego Exposition, when more than 5,000 San Diegans heard a Czechoslovak chorus sing from the platform of the great Organ Pavilion.

For the benefit of the readers of *Missions* I wish to give a few facts about these heroic men and the country from which they have come. The dramatic and romantic episode of the Czechoslovak Army in Russia was one of the most amazing events of the war, and one that has appealed to the heart and imagination of the whole allied world. They were men who formed part of the Austrian Army, and who either passed over voluntarily to or were taken prisoners by the Russians. They volunteered to fight with the Russians against the German and Austrian Armies, and when the Bolsheviks made their infamous peace with Germany, they obtained permission to cross the whole of Russia and Siberia to embark at Vladivostok, so as to fight against the Germans in France. But the plan was changed because the Bolsheviks broke their promise and tried to murder them on their journey,



TERRITORY CLAIMED BY THE NEW REPUBLIC OF THE CZECHOSLOVAKS, HAVING A PRESENT POPULATION OF ABOUT 13,000,000, OF WHOM 10,000,000 ARE CZECHOSLOVAKS

and they remained in Russia, mainly in Siberia, cooperating with Japanese, English and American troops.

At this writing there are still over 50,000 Czecho-Slovak soldiers fighting the Bolsheviki in Siberia, living in box-cars on the Siberian railroad between Omsk and Irkutsk. Just a few days ago the writer saw a copy of the daily paper which was published by these men while living in Siberian box-cars.

The national history of Bohemia is filled with one long struggle against the universal German monarchy, under whatever garb it should appear. These people are only nominally Catholic. No one who could have witnessed their memorial service for John Huss, on July 6th, 1919, at Camp Kearney, would have considered them anything but Protestant. Their national motto is, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

There are about 750,000 Bohemians in the United States, 110,000 of whom are in Chicago, the largest Bohemian city in America, and second largest in the world.

Out of 10,700 who came to the United States in 1913, only 75 were illiterate, there being less than one per cent illiteracy among these people in their own country. All these men who rest at Camp Kearney have good educations, and most of them held responsible positions before entering

the Army. Among these men the writer has met University professors, instructors in the Conservatory of Music at Prague, and many lawyers and doctors. Their music, both vocal and instrumental, is of the highest type, and is causing much favorable comment from our American people. The thrill of their singing while marching, without the use of any instruments, will never be forgotten by those fortunate enough to hear them.

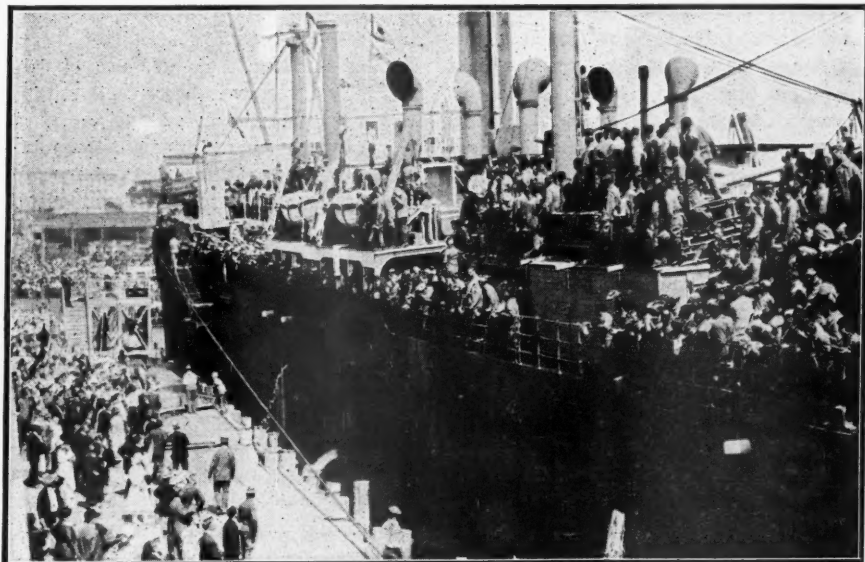
Bohemia was the first nation in Europe to start a University; it was founded in 1348 and called Prague University. The first regular newspaper in the world was published at Prague in 1515. The first illustrated text-book for schools was published by Comenius. The first Girls' Seminary in the United States was established by the Bohemian-Moravian Brethren at Bethlehem, Penn.

The new Czecho-Slovak Republic was established after the armistice, with Thomas G. Masaryk as the first President, and all the Allies, including the United States, have acknowledged the right of this people to independence under the newly recognized law of nationality.

They have been a persecuted people and should have our sympathy, love, prayers, and missionaries. The following is taken from the *Czecho-Slovak Review* for July, 1919: "Delegates from 65 Protestant churches, using the Czecho-Slovak

language, met in Chicago on June 25th and 26th. Presbyterians, Baptists, Methodists, Congregational and Reformed churches were represented. An organization was formed under the name "Czecho-Slovak Evangelical Union of America" which will devote its energies at the present time especially to the support of war orphans; it will also favor all efforts for

deeper religious life among the liberated people. It was announced that the Presbyterians were sending Joseph Krenak of Silver Lake, Minn., as fraternal delegate to the Evangelical Church of the Brethren, and that the Baptists were sending as their delegate Vaclav Kralicek of Chicago. Vaclav Vanek of Chicago was elected first president of the Evangelical Union."



ARRIVAL OF CZECHO-SLOVAK TROOPS IN SAN DIEGO ON BOARD THE STEAMSHIP "ARCHER"  
FROM VLADIVOSTOK

## The Strangers Within Our Gates

*A SINGLE DAY'S EXPERIENCE OF A SECRETARY*

BY CHARLES L. WHITE, D.D.

**O**N my way from my residence to the subway entrance this morning, I passed in eight minutes Little Syria and Little Italy. In the warm evenings as I return home hundreds of children are playing in the streets of these foreign colonies and admiring parents are sitting on the front doorsteps, enjoying God's outdoors and seeming proud of the freedom which their children have in the sunshine of a new world.

This morning I said to the mail man in Little Italy, "How do you like these

strange names?" "Oh, they don't bother me now," was the reply. "I have been spelling them for twenty years."

"Is the mail heavy in this part of the city?" I inquired. "Very," came the answer. "And are the people poor?" I ventured. "Well, they all claim that they are poor, but they are not here many years before they are buying their homes."

I expressed surprise at this, and as I passed on, musing over what he had said, a druggist on the street corner said to me when I spoke with him, "Yes, these people pay their bills, neighbor, and they buy a

lot of goods, and they have a-plenty of money. Everything I put in the front window goes like hot cakes."

In the Subway, while I was glancing about to see how many of my fellow passengers were reading Russian and other foreign newspapers, a Jewish printer, whom I recognized, looked up and we soon fell into a pleasant conversation. A few years ago this man came into my office to wish me a merry Christmas. After the usual salutations, we talked of the Zionist Movement, which he thought was a very good thing for our oppressed Jews in other lands. He was contented with America, and his children and wife were happy in their comfortable home in an excellent residential district. At once I recalled a recent announcement that Jews and Italians live upon every residential street in New York, and that they are the two foreign groups which most quickly move out of their colonies and make their homes elsewhere.

Twenty-four years ago this Jew with whom I was speaking was sleeping in a wagon to save his first money after landing from the steerage as a stranger in what was to him a land of opportunity. He now employs many men and has a rapidly growing and very select business, which comes to him in embarrassing amounts these days, he says. He is a liberal Jew, but is not looking for a Messiah. He always starts a religious conversation when we meet and he tells me that he has his eyes constantly open for the best books for his children.

A few minutes later when our elevator on the tenth floor brought me to my office door, I met the corridor man, concerning whose life I learned accidentally several years ago. It happened when I heard him whistling "Nearer, My God, to Thee," and found upon inquiry that he was an intelligent member of one of our foreign-speaking Baptist churches.

A little later, after I had read my morning's mail and answered it, a Christian

foreign soldier called to inquire about a training school in which he might prepare for work among his people. He was in khaki. A few hours later he had arranged to enter our Russian training school at the Second Avenue Church, New York.

After an exceedingly busy day, and a succession of conferences in which almost every phase of our multitudinous work was under survey, I sat reading and signing the pile of letters which had been dictated between the various committee meetings; and as I affixed my signature to the last document, I looked out of the window and saw streaming through along the paths in the park before me myriads of men and women all going in one direction toward the East Side. Their day's work was over. To what kind of homes were they going, I wondered, and how many of them knew about our Lord, who though He was rich, for their sakes became poor, that they through His poverty might be made rich.

As I crossed the room for my coat and hat, I heard the sweet voice of a Polish woman who was cleaning the office; yes, and she was singing the Star-Spangled Banner, with a zest that brought a thrill to her unseen listener. She proved to be a widow, working hard to support two children, with a total income of forty dollars a month and free rent for three rooms. She works in this building before and after office hours and ekes out her scanty living by collecting the rent and doing other work in the East Side apartment where she lives. One child is five and the other is a baby that she must leave alone when she is at work. She has recently suffered keen disappointment in having thirty dollars of rent money which she had collected stolen from a bureau drawer. She will be the wiser for the experience, but I could see that behind the merry voice was a brave heart, trying to beat joyfully in spite of the daily strain of an anxious life.

*New York.*

BE SURE TO READ "CHRISTIAN AMERICANIZATION," BY DR. C. A. BROOKS, ONE OF THE LIVING HOME MISSION BOOKS ON A LIVING AND ALL-IMPORTANT SUBJECT OF THE PRESENT DAY

## A Remarkable Story of Prayer's Power

### ONE OF GOD'S "WEAK THINGS"

ERNEST SCOTT has written a book about China that throbs with vitality. It is entitled "China from Within." On its pages the missionary actually lives his daily life before our eyes. Nothing is softened or made romantic. The little mud villages can fairly be seen and smelled in all their moral and physical misery. Yet Christ's own hopefulness shines on every page, and the supernatural power of the gospel to make rubies out of common clay is shown again and again. This story of the very feeble old man who became mighty in prayer is a case in point:

#### WHAT CAME OF CHANG'S PRAYERS

To the worker in the West with his crowded daily program it seems unthinkable that here in North China are literally tens of millions of people who through the months of December, January, February and March have practically nothing to do. They are farmers. With the last crops harvested in November, the people face a hiatus of four mortal months. Accustomed to long hours of laborious daily toil, they welcome almost any relief from winter ennui. Their principal occupation now seems to be to attempt to keep warm by piling on the maximum layers of wadded cotton garments and by burning the minimum amount of leaves, grass and corn-stalk fuel, and their principal recreation is to attend the village theatricals. The long ambling streets of the villages are full of groups of men and boys standing and squatting around practising the fine art of sunning themselves. Day after day nothing to do except to gather and smoke and gossip and gamble and quarrel. The devil is here and very busy hatching trouble.

Therefore, for some years past, throughout our country field a big tent in sections has been used for these evangelistic services. Accommodating many more than any Christian home could hold, and being something new and strange, at least in being used for "Jesus-Doctrine" propagation,

the tent is certain to insure "a full house" of heathen who will not enter a church building. Frequently they have been ready to volunteer benches and tables, to serve tea and hot water and cakes to the evangelistic party, and to provide lanterns for the evening sessions.

No revival scene could be more unusual or the sight more strange than such a company. Not only outside the tent is there perpetual pushing, but inside as well. The speakers chew grit; their throats are raw with dust and the strain of speaking to a crowd often innocent of order, many of them chattering, gesticulating, or indulging in stage whispers, and smoking.

Experience has proved there is but one way to fend off an acme of confusion inside the tent, such as will prevent the services, and that is to build a bulwark of benches around the speakers' table, those benches to be occupied by preachers and local Christians, who constitute a "vacuum of attention" in the storm of enveloping hubbub. As one speaks the crowd is often jamming against his chair from behind; while frequently the foreigner, even while leading in prayer, is conscious of boys crawling between his legs, examining his watch, feeling his clothes and buttons, and handling his personal belongings.

At times the tent becomes so choking with dust, and the crowd inside swells to such numbers and presses so eagerly to see and hear (not necessarily the Gospel, but the new and strange things told), that it becomes unmanageable. The program has to be suddenly changed. It becomes necessary to get into the open. The Christians betake themselves to numerous coigns of vantage outside; and there by twos, in apostolic fashion, they become the preaching centres of large groups, each group often limited in size only by the auditors' power to hear the speaker.

It would seem impossible that in any such *melee*, amid so much raw confusion, any spiritual fruitage could come out of such a "jamboree"; but many are the

instances citable to show how there, as in the market, many a man has made the beginning of a Christian life.

Here is such an one. To look at him Brother Chang would not be called a handsome man or an especially promising catechumen. He is a peasant, minus his front teeth, is stoop-shouldered, undersized, partly deaf and halting in gait and speech. He is uneducated, and poorer than many Americans can understand. But there is now a smile on his face and a gleam in his eye that at once arrests the beholder and makes him look twice.

This man learned the Gospel when Miss Vaughan came to his village to hold a Kung Ki. She was accompanied by several of the women of our Women's Bible School, under the management of some of the Chinese leaders of our field, and largely supported by our Chinese Christians. Chang hung on the edge of the crowd of curious women, and learned some new things that he could not get away from. And the more he pondered this "Jesus-Doctrine," the more he believed it. His family and neighbors ridiculed and abused him for his faith. But a great peace had come to him; and "the heavenly light" that now filled his soul he wanted them to experience. For this he began fervently to pray.

To his mind it was all-important to get the men of the village in touch with the Christian leaders who could more fully explain the teaching. He had no money, no name, no influence—not even a cart or a barrow on which to bring foreign guests, even if they could spend the time to come. So he prayed, in faith, steadily for a year.

He prayed that on a given date Miss Vaughan with a band of Bible women, might return; also that the "foreign pastor" and several native evangelists might come—and they all came.

He prayed for a crowd of heathens to leave their spring plowing and dragging and sowing to come and listen—and they came.

No house or yard in the big market town was big enough to hold the crowd

he wanted to see gathered; so he had prayed that a large "revival tent" might come—and it appeared at the proper time and was set up.

He could not furnish the tent with seats and convention accessories; so he prayed for them. And the people of his and a neighboring village brought all that were needed and put them at his disposal, even foreign lamps for the evening sessions.

At the meetings it was soon realized that the preachers, because of the uncomfortable jam, would have to divide forces. So Miss Vaughan took the tent, which, daily, from early till late, was packed with women and babies. Some Bible women taught others who thronged the yard of Chang's mother. We men talked to companies on the streets and to the constantly shifting throngs who came to the yards which were in friendliness loaned for our various headquarters.

Some results: There was a large company of women inquirers—some thirty. More than three thousand men heard the Gospel, the local people themselves providing the money for the expense of the meetings.

After we left, Chang was smitten with the need of a Christian school; he prayed for it and a teacher—and got both.

Then his old mother, in answer to his prayer of faith, accepted Christ.

A few months later his flaming zeal brought to his village a second series of meetings, in which many of us were greatly blessed. It was remarked by many as a curious fact that just before and after these two series of meetings the weather was unusually cold and windy and dusty. But later they learned that it was Chang who had especially prayed the Lord for the perfect weather that had obtained during the meetings.

I have since baptized a number of those for whom Chang prayed. All his family are now Christians or inquirers, and many outside are interested. Hopeful days are ahead for that village and that region. And all because one humble man has tried to live up to the light he had, that first dawned on him in a Kung Ki.

*THIS CHINAMAN BELIEVED THE WORDS OF JESUS, "IF YE SHALL ASK ANYTHING IN MY NAME, I WILL DO IT"*



# EXPERIENCE SPEAKS

BY

JANIE PRITCHARD DUGGAN

*Mrs. Janie P. Duggan wrote this article upon request. She knows whereof she speaks. Her missionary experience includes years on Latin-American fields in Mexico, Porto Rico and California. Her literary productions include "An Isle of Eden," published by The Griffith and Rowland Press of Philadelphia, and "Little Cuba Libre," published by Little, Brown and Company. Among her other books are. "A Mexican Ranch," "The Senora's Granddaughters" and "Passion and Patience." During the year 1918-1919, the students at the Baptist Missionary Training School of Chicago received the benefit of her broad experience, for she taught Spanish in the school and gave lectures on Roman Catholicism. She was also instrumental in organizing a Spanish club which is very promising.*

## A CONTRAST

**D**URING the past summer (June 22) Archbishop Hayes, speaking in a Roman Catholic meeting in Carnegie Hall, New York City, protested vehemently "against the action of any religious body in going to France to rob our dear orphan children of their Catholic faith." The protest was directed against certain Protestant denominations which were expected to employ large sums of money in caring for the helpless French orphans of the War.

Another speaker, in the same meeting, referred to the "proselytizing campaign in France by Americans with vast sums of American money," which menaces the Roman Catholic Church, declaring "that these Americans were striving to induce the French people to abandon the faith of

the Church and of their fathers," and this, "under the cloak and camouflage of American charity, social service and relief to an impoverished and afflicted Catholic people."

Now, a woman of one of the "first families" in a certain Spanish-American city once said to me, as we stood alone at her door, at the end of a friendly call, "Is it true that you know of help for a troubled heart — a comfort that remains?" We had been speaking, all the women of the family together, of my mission in the town, and one had remarked that it was a good thing that somebody had come to try to uplift the ignorant and immoral there. She then turned the talk upon the need of every soul born into the world, of high or low degree, of help for worthy living, and Dona L—— had followed me to the door to ask her timid question. Now, she was a faithful Romanist; she had made a pilgrimage to H——s, and was devout in all the practices of her church, yet she had not found in it for herself a comfort that remained!

## PROSELYTING

It is well known that the leaders in the Roman Catholic church consider any effort at evangelizing the people of what they call their own countries or communities, as unwarranted interference and heretical proselyting.

The fact that, for certain reasons of nationality, a population is nominally Roman Catholic, having a church and priest present, its men and women, if married at all, married by a priest of the church, their infants "baptized" and thus

made "Christian," gives to that church, according to its claims, the right to call these indisputably and finally theirs, the sheep of their pasture. Whether these are "good Catholics" or not has nothing to do with the fact of their membership in the fold. "The Faith of Our Fathers" proudly calls attention to the fact that this church never excludes even a criminal from its bosom—the only crime calling for excommunication being that of heresy or rebellion against the authority of the church itself.

As Roman Catholicism was first introduced to the native inhabitants of these countries of the Western Hemisphere, discovered and for awhile dominated by the governments of Latin-Europe, it was as much a matter of course that these countries should have remained Roman Catholic in religion as that Spanish and Portuguese should have come, at last, to be their natural languages, or as that the eastern coast of the present United States should have been mainly Protestant from the first; and its language English.

However, in spite of Rome's sensitiveness as to the inviolability of its own territory, the truth that the United States was and is a Protestant country has never deterred those in authority in the Roman Catholic Church from considering our country, for its own legitimate occupancy, as a mission-field. Their methods of work are less open than ours, but the most cursory reading of books by Roman Catholic authors shows that they treat of Protestants as erring "brothers" sometimes, of others as heretics who have left the true faith and must be brought back—and *will be!* On the frontiers of our western states, in the desolate mining regions, they have their missionary-priests who are said to be indefatigable in their labors. And not all mining communities are Roman Catholic! The missionary-bishop Glass, whom the writer heard preach recently in the church of the Paulist Fathers in Chicago, spoke with zealous eloquence of the vast field he occupied in Utah and Nevada, with only *eight priests* to minister to the mining populations in his district.

⚔ Barring a certain stateliness in ritual observed in the more important American

churches of this cult, there is not much outward difference between the Roman Catholic Church observances in this country and those in those lands formerly dominated by Spain and Portugal. The system back of all, in any place, is the same, its outward show colored by the characteristic development of the people. But it is in the every-day and personal relations of the church and its ministers with the people in Latin-American lands, from Mexico and the Antilles in the north to the farthestmost country of America in the south, that the real character of Roman Catholicism and its grievous effects are shown. Behind every individual priest is, of course, "the system," yet in the main every priest may, in those less progressive countries, become a law to himself as well, and thus the ignorance, the superstition and the blind obedience fostered under the control of man and a church are appalling in their results. Therefore, there are no more legitimate fields for missionaries, in obedience to Christ's solemn command to His servants at the close of His human career, than the fields already occupied by Roman Catholicism. There, God's authority is superseded by that of the Church; His word is supplanted thus by words of "the Church"; men who too often have been forced into or chosen "the Church" as a career, without the divine call, dominate, in the capacity of its sacred ministers, the private life and the conscience of those who must submit to their direction; for bread is given stones; for meat, scorpions.

No one who has known moral and civic conditions in such communities can doubt the truth of these statements. And everywhere the underground but bitter struggle goes on as "the Church" seeks to regain its lost mastery over "the State."

It is true that in a community, here and there, may be found a more easy-going, complacent and kindly priest than in most others. And there are to be met with in all Romanist countries, even outside of the United States, those who may find satisfaction in their creed and its products, but it is the satisfaction of minds unawakened, or blinded to the fullness of liberty and peace. When contrasted with the active joy of knowing

God, of realizing redemption through Christ alone, of the blessedness of Christian service experienced in learning a better "way," the former "satisfaction" is looked back upon by the converted with amazement and dismay.

The heathen in his blindness bowing down to wood and stones is in need of being shown the straight and true way to righteousness, and the Roman Catholics of our sister countries to the south, and their representatives in this our north have the same need, although these have a distorted knowledge of God and salvation.

Let us not confuse matters in our thoughts. The evangelization of the Spanish-American in our midst will tend directly toward his interest in and the upholding of all things "American," whether he decides to take out citizenship papers or not. Evangelization of Cubans, Mexicans, Central Americans or South Americans in their own country will be the key to prosperity and stability of their

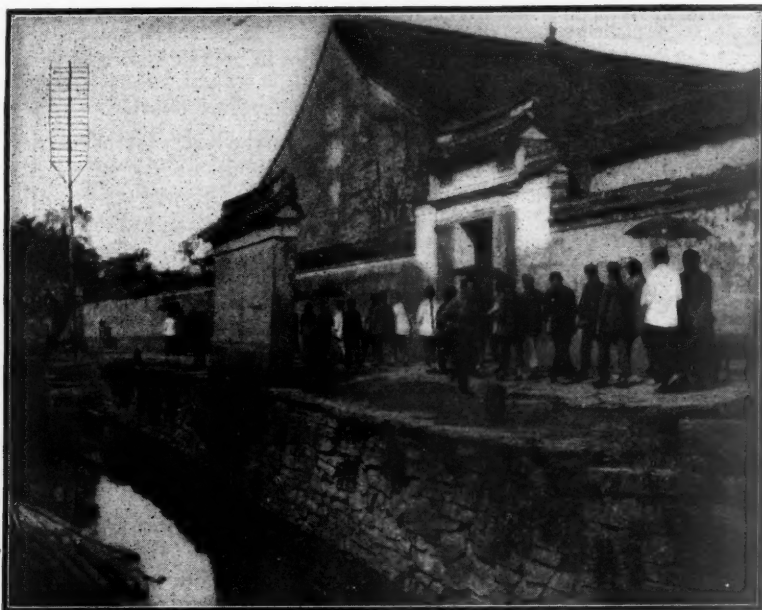
home governments, as well as to make Christian fathers and mothers, daughters and sons in happier homes of their own.

#### FINALLY

Those who are sent as carriers of the glad news of liberty of conscience, of knowledge of God as Father and Redeemer, of the worth of the individual life, should be of our very best. They should be the "called" in their own souls in the old-fashioned (?) way, to mission-service, for the true and abiding missionary is born, not made; the educated and poised in mind; the relatively strong in body, the brave in spirit. He and she should surely be of those who rejoice in declaring with Paul, "Woe is me if I preach not the gospel"; to whom it was a coveted privilege rather than a sacrifice to be endured. In no work is the highly educated, well-bred and joyfully consecrated missionary more needed than among the awakening Latin-Americans of today.



The new Mexican Mission, San Pedro, California, where eleven have been baptized since March. Recently a young Japanese was baptized there. Prayers, testimonies and songs in three languages: English, Japanese and Mexican, combined to produce a "wonderful meeting".



SCHOOL GIRLS GOING TO CHURCH, NINGPO, CHINA

## THE STUDENT BOYCOTT IN CHINA

BY VIOLA E. HILL OF NINGPO

NO doubt you have read something recently about the "Student Movement" or "Boycott Movement" in China and would be interested to know more about it from one engaged in school work here in China.

It all began during the first week of May when the news reached China from the Peace Conference in Paris that Tsingtao, a harbor in the north, along with most of the coal, iron and railroads in the province of Shantung, would be given to Japan. Cables back and forth between Peking and Paris revealed the fact that secret treaties between Japan and Chinese officials in 1915 gave these rights to Japan, and also Japan claimed that she helped to drive the Germans out of this territory. Tsingtao was formerly a German city and a centre for German propaganda. The Chinese delegates to Paris were told not to sign the treaty at all and later to sign it conditionally. The Japanese delegates insisted that this matter be written in the treaty, as it affected Germany's position in the Far East.

The students in the universities, colleges and high schools felt the importance of the Peace Conference and what its results would mean in China more than any other group of people. The recent uprising for independence in Korea, showing clearly Japan's attitude toward her subjects, has had the sympathy of students here. About the 7th of May the university students in Peking began to make speeches in the streets and have various kinds of demonstrations, generally aimed against Japan. The movement quickly spread to the larger cities, then the smaller cities and even the villages all over China. In Peking about 400 students were arrested and imprisoned in one of the university buildings. This was like a match to a bundle of fagots to the students everywhere. Each city organized its federation and the various schools worked together. At first they left their classes certain afternoons and went out onto the streets urging a boycott of everything Japanese. Posters of all kinds bearing four characters meaning "Boycott Japan"

were put up in every possible place and all advertisements of Japanese goods were pulled down. The next move was a complete strike from all classes so that every student could carry on this work. By this time the students realized that the beginning of the trouble was with corrupt Chinese officials who had received personal gain of money or position by signing away Chinese territory. They decided to carry the movement to the limit until three of the more prominent officials in Peking were put out of office. The merchants and business of all kinds in Shanghai and many other cities stopped entirely until this was done. For almost a week there were no boats, no letters nor papers between Shanghai and here, all shops were closed and everything intensely quiet. The students, so far, had been permitted to remain in the school buildings, but here they went just a little too far and started the order that none should take the final examinations of the term. Up to this time, both foreign and Chinese teachers had been in sympathy with the students, but when this order from the federations came there was no excuse left for keeping the students and so nothing to do but close the schools, send the students, to their homes and so weaken their organizations. The merchants through their Chambers of Commerce now had the movement in their hands and carried it through, so that finally the officials most to blame were forced out of power.

The girls could do less than the boys, so our school did not join the movement at the first. About the first of June they did join but stayed in school until the schedule time for closing. Our high school girls had regular classes every morning but struck in the afternoons. They would go out into the homes talking to the women about loving their country, urging them not to buy Japanese goods, etc. Some afternoons they would conduct a patriotic meeting here at the school.

In some of the cities the girl students made the little white hats for the boys to wear, but here the boys so much outnumbered the girls that it could not be done. Our girls made flags and banners. The classes below the high school went on as

usual but the high school girls did not take their final examinations. The seniors gave up the Commencement program and received their diplomas at a farewell social meeting of the Y. W. C. A.

The Chinese certainly have their own way of doing things to accomplish their purpose. A spirit of patriotism has been stirred up such as has not been felt before. If only the whole country could unite as these students have done, wonders might result.

#### **Kwong Yit Academy, Kaying, China**

BY ANNIE MILNE GIFFIN

In spite of the unrest among the students all over China, our students kept on with their studies, took their examinations, and the seniors were graduated on schedule time. This does not mean that they were not patriotic, or uninterested in what was going on. They used every opportunity to show that their interest was of the keenest; but they seemed to realize that just at this time they could serve their country best by finishing up their year's work in proper fashion.

On June 29th Pastor Cham preached the baccalaureate sermon. Friday evening (July 4th), came Class Day exercises. To this only the teachers and pupils were invited. All the guests were seated around the tables during the entire evening, and at the close of the program the graduating class served refreshments, consisting of condensed milk, boiling hot (ordinarily they would have served wine) tea, and many kinds of cakes and candies.

We were particularly impressed with the way these proud, dignified seniors moved about, waiting on about ninety guests, mostly undergraduates. Not the slightest stir or bustle, yet no one's cup was allowed to be empty for a moment, and the plates of sweetmeats were always full. Not only did they serve their own refreshments, but they set the tables, washed dishes, and did all the work themselves, though the boys in the class were amply able to hire such work done.

The next morning was graduation. There were twelve graduates; but one had already left for Canton to take the entrance examination for Tshin Fa College,

the school which fits its students to go to America at government expense.

The decorations were not as elaborate as last year, owing partly to the fact that the paper flags, and some other paper ornaments formerly used, were "made in Japan." However the church was very pretty with the silk Kwong Yit flags of red and yellow up over the platform, which was banked with potted plants and red and yellow zinnias, the school colors. The graduates were dressed in their white duck school uniforms, and wore ribbon badges of the school colors. They carried out the printed program without a break. The orations by the students were half in Chinese and half in English.

A goodly number of representative men were present and the District Magistrate and the Principal of the Basel Mission Academy responded to an invitation to speak.

Twelve members of last year's class were present and took part in one of the songs. The singing was good, one of the numbers being the competitive class song written by one of the class. Another was a rather difficult English song, with several changes of key, which they also sang remarkably well. The marches and accompaniments were played by Harold Giffin.

Two of the graduates have been retained as teachers here next term. At least half of the others expect to continue their studies in higher schools. The Academy is only four years old. It has graduated 37 students these last two years. The Alumnae Association met on Saturday evening, when they expressed their loyalty to the school and their hopes for a brilliant future for their Alma Mater.

#### Kaying, China, Notes

June 26 was a day long looked forward to by the pupils and teachers of the Girls' School. As there was no class to graduate this year, it was decided to give a patriotic program and physical exhibition at the close of school. Mrs. Whitman presided and arranged the literary part of the program; Miss Foster had the gymnastics, and Mrs. Giffin had charge of the music.

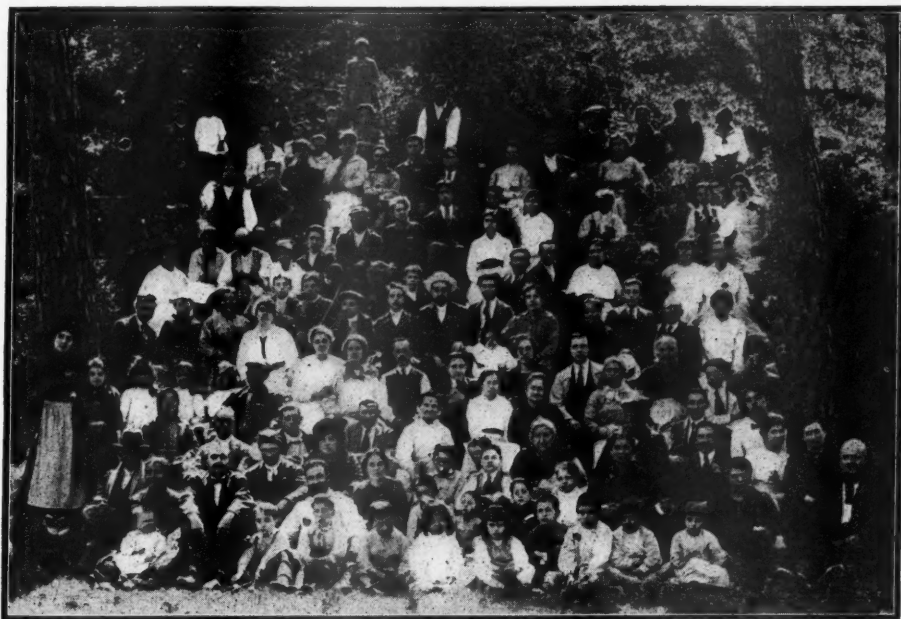
The day was hot, still a full house greeted the students. They gave scripture recitations on "love of country" and patriotic

songs, followed by an address by the dean of the Kwong Yit Academy. Though the address was good, the women were not used to sitting still so long. They said they "had to go home and cook rice" for supper, so as soon as possible we all went down to the tennis court to see the flag drills. The guests were seated on the upper verandahs of the two houses, and on the terrace just above the court, so all had a good view. And the drills were very pretty indeed. The girls were all in white and each carried a small Chinese flag. I doubt if 38 Chinese flags had ever been seen together in Kaying before.

A big flag was carried at the head of the procession and was duly saluted. The final figure, the two Chinese characters meaning "China," was heartily applauded. A Victrola on one of the porches added much to the effect. — *Mrs. J. H. Giffin.*

#### Christian Education

Perhaps the greatest change that has taken place in the ten years since I left Yachowfu is the development in the schools. When I was here before, the Mission conducted a very small day-school and a small boarding-school under Dr. Corlies' care. Now there are a boys' school with 85 students, 60 of whom are boarders, and a girls' school with 81 students, 10 of whom are boarders. More than half of the congregation at church is made up of these students; — the greatest promise for the future we could have. They have been contentedly doing good work under the efficient leadership of Mr. and Mrs. Foster. Today I attended the joint commencement of the two schools. Fourteen boys and four girls graduated from the lower primary school and ten boys and seven girls from the higher primary school. A long row of government and government school officials sat on the platform and made short speeches. Both schools sang and spoke; then came the distribution of diplomas, prizes and gifts from the guests to the graduates. The boys received books, pens and handkerchiefs and the girls teapots, tooth brushes and tooth powder. As they left the building they were decorated with red silk by their relatives. — *Mrs. H. F. Rudd, Yachowfu, China.*



## CHEERING NEWS FROM THE WORK IN SPAIN

**Extract from Letter from Rev. Ambrosio  
Celma, Barcelona, Spain, to  
Dr. Franklin**

Some months are elapsed from my last letter, and I suppose that you will be glad to have some tidings from us and our work in this part of the field, where if the ground is hard, it is by no

versary of the Gospel's preaching in Spain — will be, I hope, a step taken forward in the way of the evangelization here.

In our mission we have also many motives of joy for the blessings that the Lord is pouring upon us. We had two baptisms at Barcelona in May, and ten new believers will be baptized at Sabadell on my next visit. At Palamos also there are five friends waiting for my visit in order to be baptized, and we hope to have a good harvest of souls during the year among those who are coming to our meetings. We thank God for those who accept Christ as their life and Saviour!



**CAPILLA EVANGELICA, BARCELONA  
OUR MISSION HALL**

means barren when God blesses the seed. On last May we had at Madrid our first "Evangelical Congress," where were representatives from all the denominations working in our country. The meetings were conducted in the very spirit of the Master, and the Congress — held in commemoration of the fiftieth anni-

I am sending to you two photos which I think will be of some interest for the brethren in America if perhaps they could be published in *MISSIONS*. One of them is the front of our mission hall at Barcelona, and the other is a group of some Baptist families of our churches of Barcelona and Sabadell on an excursion not far from Barcelona. You will perceive me in the center of the group with my white hat, and my wife and little child. I hope that it will give you an idea of our people.

(It does, indeed, give an idea of an exceedingly interesting group of people. This work should be extended.)

## CHRISTIAN HOME BUILDING IN CHINA

BY MRS F. C. MABEE.

AFTER living among the students of Shanghai College for some years, we began to wonder how they, in their splendid manhood, were ever to be happy in their after-college days in the kind of homes we knew most of them would have. We knew that most of them were to be, or already had been, married to women who had never been to school, who had no ideals for an orderly home, no conception of what companionship in married life might mean, who were utterly unfamiliar with Christianity. Don't think I am reproaching my own sex. Given the opportunity, all these women would prove every time to be the equals of their husbands in every respect. The opportunity, sad to say, has been lacking, but the marriage, in spite of the unfitness of the union, had to take place as arranged by the parents, often against the desire of the persons concerned.

After careful consideration we decided that we must tackle the problem of the education of these wives and fiancées in order to save our students from the tragedies we have seen in all too many Chinese homes. Money for ten scholarships was given by various friends and church societies in America, and we began last fall to send several wives to our school in Huchow, primarily for wives and mothers. At first it was difficult for the students to overcome all the necessary obstacles; the parents were unwilling for the daughter-in-law to leave home, or the girl herself sometimes did not see the necessity of studying, although more often she was anxious to go to school.

We worked hard in meetings, teas and interviews, to start enthusiasm and then tie up particular students to do what they could to get their wives or fiancées in school. This spring our hopes at last came true, and we had applications for about twenty scholarships, all to be used by students' wives or fiancées. No one of them has been refused, because we have faith that our Christian women in America want to help make Christian homes in China. In the hope that many of you will

be moved to help us in this particular part of our work, I am writing a brief sketch of three or four of our students who have been, or are to be, helped by these scholarships.

One of our finest college men, who is married and has one child, lives at such a distance from the college that we are unable to touch his village home. He is the only Christian in the village. His wife, who of course lives with his parents, has never been in contact with missionaries, is not at all educated, and can take no share in her husband's hopes and ambitions. Such is the conservatism of his family that he does not dare to write a letter to his wife for fear of insulting his parents by showing preference for her. It is beyond belief. This brilliant student, an outstanding Christian leader, will, if we can forecast truly, be in a place of influence within a few years. What can we do? We are hoping and working and praying that when he returns to college in the fall his wife and child may return with him as far as Shanghai, and then travel to Huchow to enter the Women's School. The sentiment of the whole village will be against him in this; his family will do their best to compel him to leave his wife at home. Only if he is a man with iron in his soul like the iron in the souls of the men who fought at the front in France, can he win out. We pray for his victory.

One day a very much troubled boy came to see us. He sat down and said, "I don't know what to do." His fiancée's mother had died of tuberculosis, and whether the daughter had also contracted it he did not know. If she was well, he was very anxious for her to go to school; she was about seventeen and he was almost sure that she could neither read nor write. He knew her father by sight, he said, but had never talked with him. We told him that if he could somehow manage to get her into school a scholarship would be available. He left us saying, "I am determined to try." It was very inspiring, afterward, to hear his own report of how he, in company with his father-in-law to

be, visited the Huchow School, introduced his father to the teachers, showed him the buildings, and then said, "I have the money promised me; will you let her come?" The teachers had been very polite to the older man — what could he say but "Yes"?

Miss Jones remarked afterwards, "Something new under the sun; a Chinese man bringing his future father-in-law to school and managing him so well that he consents to let his daughter come to study!" This girl, whose home was near by, entered the girls' school, and the latest report from Miss Shoemaker is as follows:

"I am glad to report that she is a fine girl, bright and happy to learn. She is growing in favor with pupils and teachers. She is also taking hold of Bible study with earnestness."

The man whom she is to marry is a working Christian with a radiant face. He is doing special Sunday-school teaching every week in a Shanghai church. So you see the vision of a happy Christian home a few years ahead.

Here is an exact quotation from a letter written by a student during his China New Year holiday:

"It took me about three days to discuss this matter of which I asked my mother-in-law to send my engaged wife to Christian school. . . . I told them the difficulty about my future life, if my home were not a Christian home. Fortu-

nately they accept my request and they permitted me."

After this girl entered school the following report came from the principal: "She seems very happy, and doesn't appear like her old self."

The family of another of our students in the freshman class hesitated about taking a scholarship for the boy's wife. They finally decided to do it and were able to send both the wife and sister to a near-by school. Word came a short time ago that both of these women were baptized the Sunday before. Again, can you see the vision of a home where Christ is honored and loved and where the children are brought up to serve men?

Let these glimpses into these students' lives speak for themselves. The need is great, the opportunity open; the returns on investment in this Christian project we believe to be unusually large. One scholarship is thirty dollars gold. If there are small children in the family who should go with the mother to school, eighteen more dollars should be added for each child.

Women with Christian homes, will you help us build homes like yours in China?

*Note.* Any one desiring to know more about these scholarships will please communicate with Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.



POULTRY RAISING, AMERICAN BAPTIST MISSION GIRLS' SCHOOL, ONGOLE, SOUTH INDIA



## THE NEW SCHOOL

BY

LOUISE CARTER

*Since December 1, 1917, when Miss Louise Carter arrived in Santa Ana, El Salvador, Central America, she has longed for a new school building. Miss Martha Howell became her associate a year later. Together they have made their plans for the promotion of Baptist work in Santa Ana.*

**T**HE long looked for day and the day long prayed for has at length arrived! We are most grateful to our Heavenly Father and to all the Baptists in America who have made it possible for us to begin this much needed work among these people. I only wish it might be possible for you to share our joy in seeing the results which come.

We spent Friday and Saturday of last week arranging and cleaning the house in which we were to open the school. Then the desks were carried over and placed in position and all things made ready for Monday morning (June 2, 1919). We had announced the hour of eight-thirty for beginning the opening session, and by the time we reached the building the children had congregated outside, impatient as any little Americans on the first day of school.

At eight twenty-five we rang the little hand bell and formed the children in two lines. In one line we put all those we knew were able to read; in the other, all those we felt confident would form our "beginners." The first line passed into Miss Howell's room and the second into my room. They were a most happy little group of children, ranging in age from six years to fifteen years.

After opening exercises of hymns, prayer and Bible reading, we enrolled all and sent out tiniest children home, keeping the

older ones for an examination in order that we might know how to organize them into classes. Miss Howell had prepared arithmetic, and I was ready with the reading.

Such a mixture of results was obtained! Many could read the printed page very fluently, but could not read a written sentence. Some know the combinations in arithmetic but could not recognize a number when written on the board, nor write one. Some could spell most swiftly and with words perfectly syllabicated, but could not write the word. You can imagine the situation in which we found ourselves. This condition came about through the haphazard teaching of the children in the homes. We have been examining and classifying all week, and the Chinese puzzle is gradually straightening itself out.

### CROWDED CONDITIONS

We find ourselves greatly overcrowded. We arranged to receive forty children, feeling that we must refuse entrance to all outside our church members. In spite of this, we are crowded. We are sorry to have to refuse entrance to those outside our church families. We have more space but not enough desks and our money allowed by the society will not reach any farther.<sup>1</sup>

### PARENTS' MEETING

On Monday afternoon we had a parents' meeting to discuss school matters. The question of tuition, of course, was raised. So many are poor; some could not send their children if they paid much or, in

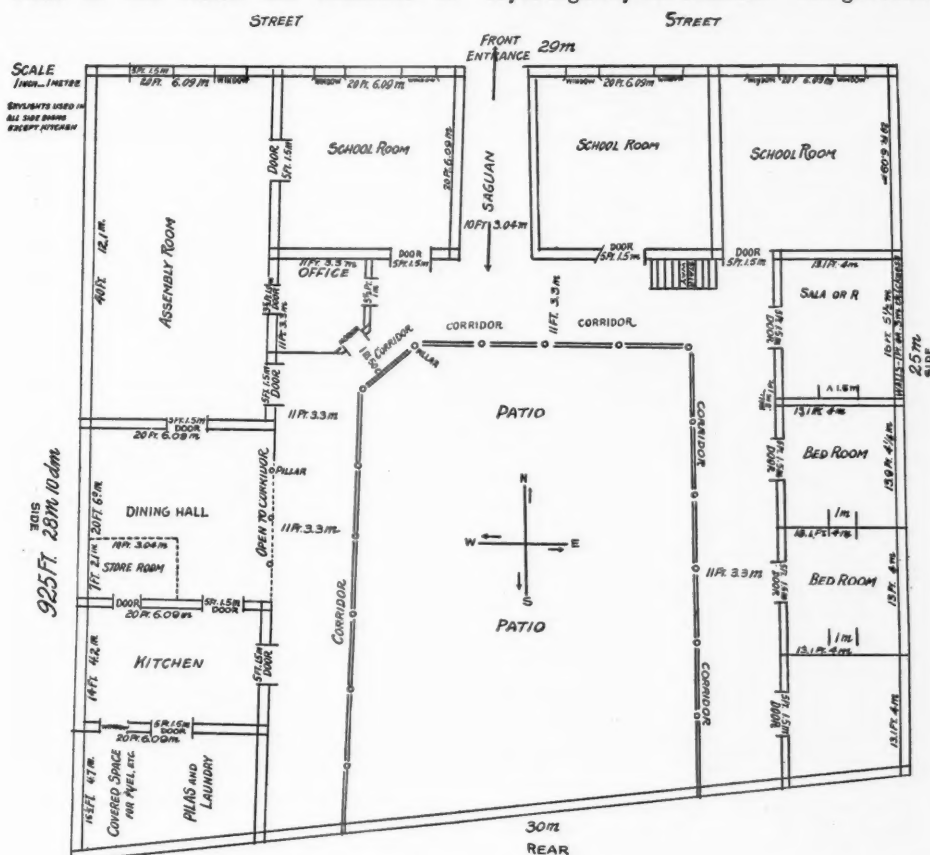
<sup>1</sup> The W. A. B. H. M. S. voted to provide eighty more desks.

some cases, any tuition. After talking it over we decided to have each parent tell us privately just how much he could pay. Most of those who said they could give, promised one peso a month.

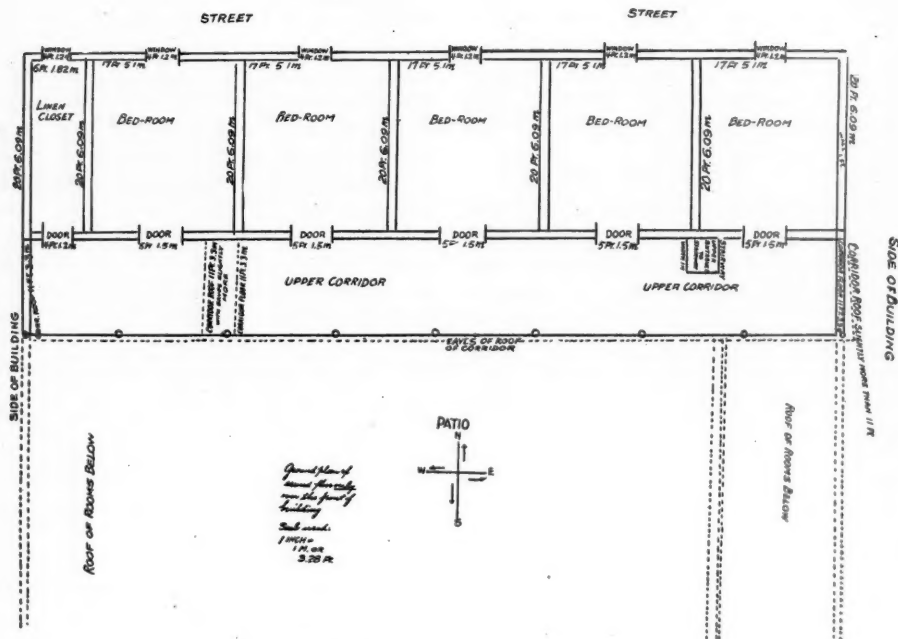
# COOPERATION

We notified the governor of this department of Santa Ana, who is also the president of the board of education, that we were preparing to begin a school of primary instruction, and asked that we might have an audience with him to talk over the necessary details of the work. He responded to our request and summoned us to his office on the following Saturday. We had a very interesting hour with him and the inspector of public education. The governor acknowledged a pitiful condition of public instruction here, and admitted that only as foreigners came in and raised the standards of

teaching could better conditions be established. He says that the normal school established in the capital does not bring about results; that the teaching profession has never been established here; that teachers, both men and women, are many of them persons of low moral standards. He gave us full liberty to conduct our school as we see fit, saying that since we came from the States we undoubtedly have better methods of teaching than the methods of this country. He said, that if we desire, the regular examining board will come at the end of the year to examine our children and he offered his services if we needed him at any time. We were wonderfully relieved at being received in this manner, for it was our first audience with any public official, and we were not sure of our acceptance. But God is surely working in this country and preparing a royal highway for Himself. The governor



GROUND FLOOR PLAN, SANTA ANA SCHOOL



SECOND FLOOR PLAN, SANTA ANA SCHOOL

was most anxious that we establish a kindergarten. No kindergarten is doing regular educative work here. It would be a wonderful impetus to our work if we had a trained kindergarten teacher with full kindergarten equipment to put into our new building next January! <sup>1</sup>

#### A MONTH LATER

Never before in my life did I teach regular public school on July fourth, that great day of our American patriotic life. But one never knows what one *may* do, and just because one never *did* teach school on July Fourth is no sure sign that one never will. Then just to keep right on teaching throughout July and August!! But then, even though it is July, it is winter time, for old Sol has crept far to the north and is making your summer weather for you while we are enjoying the cooling, refreshing rains of winter.

Yes, the first Baptist day school of Santa Ana is now a living reality and fifty-

nine children, between the ages of six and sixteen, are crowding our two rooms, while many more are pleading for entrance. To these we must refuse admission because of lack of furniture and room, but we promise them room when next January we dedicate our fine new school building, which is even now taking on form and shape.

Now after a month of work all is running very smoothly and, except for lack of room and desks, we are all very happily situated. Each morning the bright, happy voices of the children ring out, in the almost pagan neighborhood, in praise to God, and the words of the hymns cannot help but be heard. The spirit in which they are sung must portray the freedom and sweetness of the life of the "believer."

#### ILLNESS

Just now as summer is turning into winter, there is a great deal of illness among the children. As the rains come on, the puddles of water become breeding-beds for mosquitoes, some of which carry the dreaded malaria germs. Many a little child lies for days on his hard cot, wasting

<sup>1</sup> The W. A. B. H. M. S. voted to send a kindergarten to begin work in Santa Ana, next January, providing some one is available for the position. Equipment will also be furnished.

away with the fevers which are broken only by quinine. Another malady among the children is the infection of the eye. The ripening fruits on the trees attract a tiny black knat which swarms around the little unkempt heads and sticky hands and faces of the children. Many times I have been teaching arithmetic, reading or spelling, and been fighting these little black pests at the same time.

#### TARDINESS AND GAMES

The extreme poverty prohibits owning a watch or clock for the home. As a result, we must forever fight that bugbear of the public school teacher:—tardiness. Not only in school are we confronted by it, but also in the Sunday school and church services. The fact that the people naturally have little inclination to hurry, coupled with the absence of watches and clocks in the homes, makes possible a very trying situation. One little girl is very much accustomed to walk into the room sometime between recess and closing time, and she is always ready with the same excuse, "I didn't know what time it was." Our Sunday-school superintendent ex-

plained one morning in Sunday school how a watch could be made for the home by marking the position of the sun on the floor of the home. I do not know how many follow his suggestion.

For games in the recreation time the girls jump rope, and the boys spin tops or play policeman just like any of our boys and girls at home.

#### "INTO THEIR OWN"

I am indeed most happy in my work here, and only when the magnitude of it sweeps over me, and we mingle with the poverty-stricken and neglected sheep of the Master's fold in their pitiable misery, do I feel depressed and old beyond my years. But the glorious light of Jesus is breaking, and we have a bright future into which to look in the coming years in Santa Ana. I want the Lord to let me live many long years that I may have the joy of seeing that future. There is no hardship or trying fire through which I will not pass in order that our young people of Santa Ana may come into their own and know life, not as man has marred it, but as God has planned it for them.



New School Building in Managua Nicaragua, C. A. The property extends a block east and west, and half a block north and south

## DEDICATION OF STUDENTS' HOME AT RIO PIEDRAS

BY MRS. W. P. TOPPING

WOULD that all Baptists could have attended the dedication of the beautiful new students' home, "Villa Roble," in Rio Piedras, Porto Rico, on the evening of April first! The building has been erected by the Woman's American Baptist Home Mission Society, for the young women of Porto Rico attending the university. Its aim is not only to provide a delightful place for these young women to live, but a real Christian center from which will radiate principles that will influence the homes and lives of all those who are fortunate enough to stay within its walls. The name Villa Roble (pronounced Ve'lia Rob'-lā) means Oak Hall, and was chosen on account of the many beautiful roble or oak trees that are on the grounds. These trees differ materially from the oaks of the North in that they grow only twenty or thirty feet high, and

have most beautiful clusters of pink flowers, somewhat resembling the flower of our locust tree.

In the large living room, made most attractive under Miss Huber's direction, with bamboo, palms and flowers, a notable gathering of friends and citizens assembled: men, prominent in the political affairs of the island, missionaries of all denominations, native pastors and native church members all rejoicing in the new element of helpfulness that this building inaugurated. Rev. G. A. Riggs, acting superintendent of the Baptist mission work on the island, presided. The singing of "America" appropriately opened the program, followed by prayer. The mayor of Rio Piedras spoke words of delight and appreciation. It was a great pleasure to have with us Rev. C. S. Detweiler of New York, general superintendent of Baptist mission work in



NEW STUDENTS HOME, RIO PIEDRAS, PORTO RICO

Porto Rico. For years Mr. Detweiler had lived on the island, he had felt the need of just such a home for the young women students, and it was greatly through his advice that our hostel was started two years ago—the hostel which has now become our beautiful Villa Roble. It was indeed fitting that he should set forth the reasons for the erection of the building, the purposes and hopes for its future. Dean St. John, of the University of Porto Rico, expressed his great appreciation for the new home, his convictions as to its helpfulness and value.

The principal address of the evening was by Hon. Emilio del Toro, Judge of the Supreme Court of Porto Rico, chairman of the religious committee in the San Juan Y. M. C. A., and prominent in all lines of civic activity. It is impossible for one with a "mere English" tongue to report that address. Judge Toro stood before his audience the personification of ease and grace. In a dramatic way he expressed his belief in missionaries, and affirmed that they and their achievements had been a great blessing to his people. Showing that he fully understood conditions, he presented the need of education for the Porto Rican young woman not only in books but in the art of home-making. Using the parable of the loaves and fishes as an illustration, he showed the never-ending influence the home would exert. His closing remarks were words of gratitude to the Baptists of the States, who through our Woman's American Baptist Home

Mission Society had made the home a reality. Frequent applause throughout his address showed that all he said was greatly enjoyed.

One of the interesting features of the occasion was the introduction of the architect, Mr. Antone Neckodoma, and the presentation of the keys by the contractor, Mr. F. B. Hatch. The keys were graciously received by Mrs. Katherine S. Westfall, corresponding secretary of our Woman's American Baptist Home Mission Society. Her message from the Board was one of love and interest in all young women, and great belief in the future womanhood of Porto Rico.

The dedicatory prayer was offered by Dr. L. D. Wyant, president of the Grace Conway Theological Institute. Musical solos during the evening were given by Mrs. Sargent and Mrs. Barrett, accompanied by Miss Lewis, musical director at the university. Several selections by the University Glee Club were enjoyed during the evening. The serving of refreshments, by the girls already in our home, closed a most delightful occasion. Much credit is due Miss Florence Smith, matron of our hostel for the past two years, and to Rev. G. A. Riggs, of our General Home Mission Society, for their never tiring watchfulness during the erection of the building. We rejoice with them in the beautiful fulfilment of their plans, and unite our prayers with theirs for the future of our "de la Pension Villa Roble."



### A CLEVER PROGRAM—WHO WILL ADAPT IT?

Miss Lucy S. Kyle of Redlands, Cal., tells of a program which was novel and well received. Those who took part in the program personated a body of delegates returning from the Northern Baptist Convention in Denver. The program was made up of a conversation supposed to have been held on the train between the returning delegates and some missionaries

who had also attended the Convention. In this way it was possible, by a spirited dialog, to work in the reports of the various speeches, the big sessions and the striking messages. Miss Kyle has no patent on the idea. I would like to have some programs worked out on this line regarding one of the State Conventions which are to be held in the fall.—H. B. M.

## HASTENING TO HELP THE STRICKEN CHURCHES

*THE FOREIGN MISSION SOCIETY UNDERTAKES  
LARGE RELIEF WORK IN FRANCE AND BELGIUM*

BY JAMES H. FRANKLIN, D.D.



J. H. FRANKLIN

ON my recent visit to France and Belgium I was permitted to visit many points in the devastated areas, where, it was reported to me, there are 2,000 towns, cities and villages completely or partially destroyed. One can hardly conceive of

the extent or completeness of the devastation in many sections without seeing it with his own eyes. In hundreds of towns and villages, or rather on hundreds of spots where towns and villages once stood, not one roof has been left standing, and apparently it was only by accident that a few bare walls and chimneys remain. Usually not so much as an unbroken picture frame or table fork can be found.

In a number of the cities now completely or partially destroyed, there were Baptist churches before the war, whose buildings are badly damaged or entirely ruined, and the members scattered in every direction. In such cities and elsewhere in France and Belgium, the American Baptist Foreign Mission Society expects to continue to aid our French brethren in the conduct of their regular church work as soon as it can be re-established. The people who have suffered so terribly are in special need of a consoling gospel. There is also urgent need for widespread relief work, and in several cities such as Lens, Chauny, and La Fere, there is a peculiar obligation resting on Baptists. In some of the cities of the devastated and invaded areas the Baptists were the only evangelical denomination on the field.

What can be done immediately to furnish relief to those who are returning to the ruined cities, where they own

nothing now but building sites that are covered with debris? The people are going back to many of the spots where they had their homes before the war, and they are establishing temporary residences. Frequently the plainest kind of shelter is improvised through the use of loose stone, boards and rusty sheets of corrugated iron. In the recommendations that have come to the Board of Managers of the Foreign Mission Society from the conferences which I held in Paris with the French and Belgium Baptist pastors and laymen, there is one that calls for the erection of huts, or foyers, as bases for relief work in several centers in northern France.

The city of Lens furnishes the most striking example of need to be found in any of the several places where there were Baptist churches before the war. In the Franco-Belge Baptist Association, fourteen of the sixteen Baptist churches which were in existence five years ago were in areas that were later devastated or invaded by the Germans. Lens was a city with a population of 30,000 or 40,000 before the war. I found it completely leveled to the earth, with not a single shelter of any description left. In April it was a waste of broken brick and stone. At that time 125 persons had returned to the ruins, where they had constructed rough shelters for themselves. It is now reported that 3,000 of the former residents are back at Lens, and probably several thousand more will be attempting to re-establish their homes amid the ruins within the next few months. It is not enough for the churches merely to erect houses of worship at such a place and conduct occasional public services. Christian forces must demonstrate at this hour their loyalty to Him who said: "Inasmuch as ye did it unto one of the least of these."

The Foreign Mission Society proposes, in cooperation with the Baptists of France,

to establish large huts or foyers, as the French call such institutions, at several centers in the devastated area, where with the return of autumn and winter, the people can be furnished a measure of comfort. It will mean much for the people to know that there is a hut, well lighted and heated, where they will be welcomed at any time, and where assistance of a very practical sort will be offered



REV. OLIVA BROUILLETTE  
Pastor of the French Baptist Mission at  
Salem, who goes to France

when required. It is proposed to offer simple sleeping quarters, in inexpensive cottages and barracks near the huts, to those who may be without shelter while erecting their own homes. Supplies of clothing will be kept on hand, as well as small stores of food for those who may require it. These halls will serve as social centers for the communities where they are located. Of course needs will be met without regard to class or creed. The huts will be open for religious services, and it is hoped that pastors and members of the churches that must be reorganized can be closely identified with this relief work from its beginning. It does not

seem wise just now to attempt to erect permanent church buildings.

The Board of Managers of the Foreign Mission Society thinks it advisable to send to France a man who has had experience in hut work among the French soldiers during the war, and who can, as Director of Foyer Work, be a connecting link between the Baptists in France and the Foreign Mission Society. We are fortunate in being able to announce that Rev. Oliva Brouillette, who for some years has been pastor of the French Baptist Mission at Salem, Mass., has been released by his church and by the Board of Massachusetts Baptist State Convention for a year's service in France with the Foreign Mission Society as its Director of Foyer Work. Mr. Brouillette is highly esteemed by those who have known him and his work, and he is fitted both by experience and ability for the important task that calls him to France. He has already sailed, and as soon as he can look over the field and secure the assistance of a committee of French Baptists, he will begin to organize the foyer work, placing competent men and women in charge at each center. Naturally he will seek close cooperation with other organizations undertaking relief work so as to avoid all unnecessary duplication of effort.

We believe that the denomination will be glad to know that this relief work is being undertaken by the Foreign Mission Society in a rather large way, and that the Woman's American Baptist Foreign Mission Society has plans under advisement for similar effort. This work is in addition to the relief already sent to evangelical churches in general in France and Belgium, and is entirely apart from the enlarged appropriations which the Society intends to make for the support of regular church work. It is expected that the foyer work will be so conducted as to be of permanent value to the life of the churches. Information will be given to the denomination from time to time, as the plans are developed for this greatly needed service in France.

*THE TESTIMONY IS ABUNDANT FROM MANY SOURCES THAT  
NOW IS THE TIME FOR PROTESTANTISM TO WIN FRANCE*

# MISSIONARY PROGRAM TOPICS FOR 1919

## TOPIC FOR NOVEMBER: A MISSIONARY SYMPOSIUM

This issue of *Missions* is especially adapted for use in a Missionary Symposium. That is, select articles, shortening those that are too long, and have a series of readings by different persons who will render the selections well, and take personal interest in so doing.

We suggest that excellent material will be found in such articles as: "How Do You Preach to the Heathen?" (use this as a dialog if desired); "All for a Hundred Dollars"; "A Missionary Journey in El Salvador"; "News from Famine Stricken India"; "The Stranger Within Our Gates"; "One of God's Weak Things"; "The Student Boycott in China"; and these are only samples. Be sure to include what is said about Christian Enlistment Week.

# MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. When and where were boys from the criminal tribes of India first allowed to be Boy Scouts?
2. What is a common Chinese saying concerning where God is?
3. In what mission field has famine been declared?
4. Who has been sent as commissioner for residence in Europe?
5. Where did Chaplain Woods find a copy of *Missions*?
6. What debt is the church at Nice carrying?
7. In what states of the United States are the Mexicans becoming a problem?
8. Where were the Czecho-Slav troops first entertained in this country?
9. What was the first European nation to start a university?
10. From what book is the story of Chang's prayer taken?
11. What year did Mrs. Duggan teach at the Baptist Missionary Training School in Chicago?
12. What was the cause of the student revolt in China?
13. Who writes to Dr. Franklin of the work in Barcelona?
14. What is the English translation of *Cara Sucia*?
15. What mission school teacher finds tardiness a problem?
16. What is the "Villa Roble"?
17. By what body was the General Board of Promotion established?
18. Who is Oliva Brouillette, and what work has he undertaken?
19. Who is Ruby of Kavali?
20. What are the twelve active verbs recommended to a woman's mission circle?

# THE HELPING HAND

EDITED BY HELEN BARRETT MONTGOMERY

## WITH THE EDITOR

THE whirligig of the months has brought October around again, and I hope found every Baptist woman longing to set one of the Jubilee bells a pealing. There will be little bells and big bells, brazen bells and silver bells and gold bells all swinging in the Baptist belfry and proclaiming liberty to the people in the name of Jesus Christ. There is none too poor to set one of the tiny bells a jingling and none rich enough to give more than is needed to set the women of the world free in the freedom that only Jesus gives.

In every church we want women gathered together in joyful, believing, victorious prayer that God will open the eyes of Baptist women to the privilege of worthily celebrating fifty years of work for Christ.

We want women who will advertise the Jubilee in every circle meeting and Sunday-school class and prayer meeting in the land. We want Jubilee songs and Jubilee praise, and Jubilee prayer, and then we know that Jubilee gifts will come.

We want a thousand dollars for every day of the Jubilee Year. A thousand dollars as an extra, unapportioned, unbudgeted gift of hilarious gratitude to God for what he has allowed our missionaries to do.

We want every missionary remembered and included in the Jubilee gifts. Make your missionary a minute or an hour or a day or a month in your district Jubilee and tell her that you have done so.

We want the ten Jubilee buildings, one for each district, fully provided for and equipped to stand through all the years as memorials of our Golden Jubilee.

We want thousands of Key women who will have earned the right to have their names inscribed in the guest books of

one of these Jubilee buildings by enlisting new members and new intercessors in the missionary work.

We want the money to print those Jubilee books, one in each field. Ten thousand dollars is set aside from the Jubilee fund to see that some new Christian book goes telling the gospel in the language of each of our fields.

We want every woman who reads these words to rouse her church, to send for the Jubilee plans of her district, and plan for a great pledging of all the Jubilee funds during the Jubilee week in November.

A little gift with a big love from every one; a big gift with as big a love from the few who have it to give will set such a peal of music ringing as will fill the world with melody.

## Some Things They Want in Kavali

A letter from Miss Bullard is full of good news regarding the school work among the little Erukala children in Kavali. She tells of some things they want very much:

"A Gramophone would be a wonderful help. We do need some sort of musical instrument in our school. A simple little Harmonium, such as we can get here for \$25, would enable the older girls to learn to play simple little Indian tunes of which they are so passionately fond. I know these are extras, but they are valuable character trainers. They help the morale of the school as music helped the morale of our soldier boys in the army. Three-hundred and fifty lively youngsters are quite a handful to manage, and some music would be a big help. A Gramophone or a Victrola would be mighty nice. I wonder if some one has one that she isn't using.

We need good educational books for a sort of circulating library in our various station schools. We missionaries in the educational work would appreciate such helps very much."

I wonder if there aren't people who would like to help send to Miss Bullard a Book Shower. She would see that the books were distributed among the other missionaries according to their needs. Teachers will know recent educational books that are of great help to them. Perhaps they have some they would like to pass on. Books can be sent to India by book post, one cent for two ounces.

Perhaps some one has a musical instrument or the money for it. Miss Bullard continues: "Hard times have struck India again and the suffering in some parts is terrible. Even in our District grain sells at famine prices, and the poor feel it very much. I have had so many babies offered me, but how can one take them. It costs about \$3 a month to keep a small baby. As it is I have one on my hands now, the baby girl of a Komati woman. The baby was offered to us, but we hesitated and delayed and the mother gave her to a dancing woman. Then our conscience hurt us and we tried our best to get the wee thing but couldn't. So my old ayah and the Bible woman and matron prayed about it, that in some way this infant might be rescued. One day the matron and my ayah were going to the bazaar, when the mother brought the baby and almost threw her into old Peremah's arms. Isn't it wonderful how God brings things to pass. Some months after this the mother died of cholera and little "Vajaravathi" (Ruby) is with us. She almost died awhile back, but God spared her and we think for some good purpose. Does any one want to adopt her? (Any one desiring to adopt this baby will please write to Mrs. W. A. Montgomery, 144 Dartmouth St., Rochester, N. Y.)

This year we have at last found an Agricultural teacher, a graduate of Mr. Higginbotham's College in Allahabad. We hope he will prove worth while. We want all the boys and girls to learn to work with their hands and especially to do garden and field work. But this teacher costs and our pay roll can hardly afford it, yet we feel the experiment is worth the cost and we are going ahead in faith." Address Miss E. Grace Bullard, Kavali, South India.

### Do You Like Tea?

Within the next three months the fate of the Six Million Dollar Campaign will be settled. Much still hangs in the balance. All possible help is needed. Are you doing your full bit, in addition to everything else, with Victory Tea Parties?<sup>1</sup> They are fine for sociability, a good way to open the fall season, and they will prove clearly that

T is the very heart of VicTory.

### Missionaries on Vacation

A delightful letter received from Miss Tingley shows that when our hard-worked missionaries are on vacation they know how to relax and have a good time:

"Once more I am on vacation and I believe this is the most beautiful place I have seen in Burma, though each place has its special attractions. We are of opinion that this is one of the best, if not the very best, vacations we have ever had. There never was a more congenial company than ours. Not every one can have such a host and hostess as Mr. and Mrs. Heptonstall, who are continually doing something for us. They plan picnics for us and join us in our games.

"Who are we? We are seven single, studious, sometimes silly, sometimes serious, seldom stupid, sisters; some slim, some stout, sojourning sumptuously on a sunny summit somewhere in the Southern Shan States. Now do you want to know our names? They are Alta Ragon, Violetta Peterson, Esther Lindberg, Nona Finney, Ethel Hunt, Mildred Mosier, and your humble servant. We have our good times mornings and evenings, so we have the middle hours of the day, and also two evening hours after dinner, for work and study and rest. Five of us spend our evenings reading Karen, which we enjoy and find profitable.

"I have tried to acknowledge all the cards and papers which have been sent to me, but after school begins I am afraid I shall not have time to acknowledge every one, and may have to send a general acknowledgment to MISSIONS, sometimes. I have enjoyed the letters which have been sent by some who have sent papers and cards and books, and have been glad to get in touch with people in different parts of the States.

"It has been a real joy to stay in the New England District and at the same time to be received by the Southern Pacific, for it means that many more people are praying for me, *and that is what counts here on the field, the prayers of those at home.* This reminds me that I must not forget to speak of the Prayer Calendar, which is the best, I believe, that has ever been published—the most helpful. It has been a

<sup>1</sup>If you are not up on this social function, see JULY MISSIONS, or the V.T.P. dodger.

privilege to have it and use it, and I have wished that I could see the many thousands of our women who are not using it and just tell them what it would mean if they all had a copy and really used it as it is intended to be used; how it would help them and help every one of us on the field, and help to bring God's kingdom on this earth more quickly. *It seems to me that we need a revival of prayer more than we need anything else.* I for one wish to thank you for this year's calendar and suggest that we have a similar one for next year."

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 \* **SUGGESTIVE WAYS OF WORKING** \*  
 \* BY MARTHA H. MACLEISH \*  
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### Concerning the New Plans

The question uppermost in the minds of the majority of our women just now is: How will the existing organizations of the Women's Societies, particularly the district organization, be fitted into the new plans which head up in the General Planning Board? It is too early to answer this question in detail because there has not yet been time to do more than establish certain general principles. A meeting of the Administrative Committee is called for September 10, 11, at which conclusions will be reached upon these questions; but as that meeting may be too late to be reported in October Missions let me speak of two or three general facts and principles.

In the first place these new denominational plans came, as Christ said that his new ideals and principles came, not to destroy, but to fulfil. Our various missionary societies have been in active service all the way from one hundred to nearly fifty years. Each of them has developed valuable methods and technique in the conduct of its work. No wise person, and we certainly believe there is wisdom in the leadership of our denomination, would think of throwing away organization and method which have proven successful and have won the confidence and support of the constituency. In place of being destroyed, they must be fulfilled. What is valuable must be preserved and used for the benefit, not of one class, but of the whole denomination. This means some change of course, but change that enlarges the scope of a good thing should not be dreaded.

One function has been taken from our districts—the receiving of money. That, however, is the last step in a series of operations, and all the other steps are still in our hands. Money is given to missionary work because people have learned what a fundamentally important work it is, and have become sufficiently interested to want to have a part in it. All that work of making ourselves and others intelligent concerning world conditions and needs, and the way in which Christianity

can rebuild society, is still in our hands. We need to keep up our Women's Circles in the churches for this purpose. We have a bigger work than ever to do, partly because the need of a distracted world for Christianity is more fully realized than ever before, and partly because the sphere of women in the life and work of the church is larger than before. It is not simply the women but the whole church that must be educated and interested in Missions, and the women, who have more time to give, and who are already farther along the road, must do the large share of the work. What we should strive to preserve and pass on is the intense personal interest, and the good methods which we have found successful in the collection of funds.

It is not only in the church that women will be more fully recognized, but in the state and national organizations. The General Board of Promotion recommends that one third of each State Convention Board, and one third of each State Promotion Board, be women. This is a generous provision, and it rests largely with us women to make it effective. These boards will be elected by the various State Conventions. Women form at least half of every State Convention. See that you know what is going on. Do not go simply to the "Woman's Hour" (may it soon be merged in the general convention program), but attend the business session and vote, always seeing to it that you know for whom you are voting and why. See that strong, broad-minded women are nominated and elected to positions, and that they perform the duties of the office. Under this new arrangement it is possible for us to cease being a special class and become a vital part of the great whole.

Of course, as we move forward to the new things before us, we must give up some things from our past, things that have been dear to us. Life is a series of choices. We give up some things that we may secure others. We must always choose which are the most valuable. It is probably true that the success of life depends upon the wisdom with which these choices are made. We women stand at the place where we are asked to give up some of the things very dear to us, the doing of our own work in our own way for the success of our own society. In their place we are asked to do some things differently for the larger success of the great Baptist denomination before which God is opening doors of vast opportunity. It is ours to choose.

However we look at it, let us strive to be fair and open-minded. Time will soon show whether we are being led of God or no. Let us be patient and wait to judge from results. Meanwhile, I commend to us all the beautiful admonition of a departed saint:

"Look out and not in,  
 Look up and not down,  
 Look forward and not backward, and  
 Lend a hand."

## THE INTERCESSORS' LEAGUE

### A Prayer

*With grateful hearts, our Father, we humbly bow before Thee. We are thy children. We confess our sins and acknowledge thy loving kindness and tender mercies. Forgive us our sins and make us as willing to forgive as we are to be forgiven. Broaden our sympathies and save us from selfishness. Open our ears to the cry of our next door neighbor, and to the call of the man from Macedonia. Multiply our opportunities for doing good and consecrate our energies to thy service. Continue to beautify our lives with thy blessing and strengthen us in the hour of temptation. And now, Father, we thank Thee for everything that makes us better children of Thine; for everything that makes us more beloved of Thee and more useful in the world; for our home, our family, and the church. But above all we thank Thee for thy Son, our Saviour, in whose name we pray.—IRA M. BOSWELL.*

### Special Prayer This Month

That grace and guidance in special measure may be given by the Holy Spirit to the officers and members of the Administrative Committee of the General Board of Promotion, as they plan for and engage in the great work committed to their hands.



### The New Prayer Calendar

Last year's *Book of Remembrance* was such a blessing to many that the new Board of Promotion has decided to issue one Prayer Calendar for the denomination. It will be on the same general lines as the *Book of Remembrance* but much thicker and the pages a little larger.

Instead of the daily lesson on prayer by Andrew Murray there will be lessons written by our own Dr. Francis, full of spiritual power. Following this cycle of thirty-one brief prayer lessons, there will be a weekly cycle containing a topic of prayer for each day of the week to run

through the year. These topics will be selected by Dr. Harry Emerson Fosdick.

The names of the missionaries, which last year occurred in the body of the Prayer Calendar on the day of their birth, will this year be put in a list at the end of the Calendar. In this list will be included national officers of all the societies, and the missionaries of all the societies. These names will be grouped under the day of their birth, so that on any given day by turning to this birthday list you can find all whose birthday occurs on that date. Not only the name will be given but the date of appointment, the field of work, and the society under which he or she is working.

The main body of the Calendar will have a monthly topic under which the daily petitions are grouped. Each of these months has been assigned to one best fitted to prepare the topics. Miss Prescott has taken Japan; Dr. Robbins, India; Dr. White, Our Country; Dr. Padelford, Our Schools; Mr. Sears, the City; Dr. West, State Missions, and so on through the year.

The Calendar will be ready by November first, so that it can be sold during the Christmas holidays and be ready to use on the first of January. The price will be put low so that all may buy. Advance orders would greatly aid those who have the printing to know how many to print. Last year's demand exhausted three editions. The exact price cannot be stated at this time, but it will be as much below twenty-five cents as it is possible to make it.



### The Story of Chang

To increase your faith in prayer, read that wonderful story of Chang on another page. It reads like a chapter of miracles, but it is really what the prayer of faith is intended to accomplish. Pray believing and it shall be done unto you.

# THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 200 BRYANT ST., BUFFALO, N. Y.

From the "Glad Girl" of Assam comes this message. Do you know who she is? Ellen Vickland, who is in that fine new school at Golaghat, and this is what she writes: "I wonder if you know that I am perparing some sketches of life here in Assam under the name, "Chronicles of a Glad Girl"? I have dedicated them to the W. W. G., but I hope they will interest others, too, in Assam. They are almost finished and I am submitting them to Dr. Witter for approval. I am very much interested in the W. W. G. It is *great*, and I wish you would send me all the literature you have, for I think our girls might organize a chapter."

We'll be on the lookout for those sketches, and won't it be fine to add to our list of Orientals a chapter from Assam?

\* \* \*

It is definitely settled that our W. W. G. Jubilee Building is to be one of the Dormitories in connection with the School for Girls at Swatow, China. You remember the earthquake wrought havoc with our buildings in Swatow, and now we girls are to have the great joy of rebuilding one. In the next MISSIONS we hope to present definite plans. How could we live without MISSIONS?

\* \* \*

All that Miss Crissman writes about the Indiana and Ohio Assemblies is equally true of the countless Summer Schools of Missions held in June, July and August, from Seebeck, Lake Geneva, Winona, Chautauqua, Keerka, Silver Bay, Eaglesmere, Chambersburg, to Northfield. Think of the groups of young people who have chosen one of these conferences for a vacation? Won't they count for twice as much in their church this year as ever before? One Guild girl who was at Northfield has already written that she went home and has taken the Primary

Sunday-School Department (having previously declined to do so), and had already invited the shoe cobbler in her village, an Italian, to come to her home to learn English. His joy knew no bounds when she offered to teach him. Right here, turn over to the page on the Children's World Crusade and read the verses entitled "Others," and then translate them into everyday living.

\* \* \*

The successful contestant in the Essay Contest of last year was Miss Hope Stewart, Stillwater, Minn. It was an oversight that this announcement was not made in September MISSIONS. Miss Stewart was sent to the Lake Geneva, Wis., conference as her reward. Pretty nice, wasn't it? You have a chance for the same award on the Short Story Contest this year. Write for particulars if you don't know them.

\* \* \*

One girl has subscribed for eight copies of MISSIONS for her chapter. Can you beat that?

## A Bright Idea for a Fall Rally

FROM SELMA, CALIFORNIA

Mrs. A. R. Heron, W. W. G. secretary-director for South Pacific District, sends the following account of a Guild Rally at Selma, which included Fresno and one or two nearby towns.

"We had a great meeting at Selma with 100 girls not over 25 years old. They came with their bright faces and pretty dresses, for it was a warm evening and a lovelier group of girls I never saw. It was an inspiration to look into their eager faces and to hear their songs and cheers. We took an Air Plane trip over our District and visited all of the new chapters and all the places and Guilds that had had anything to do with the making of W. W. G. history this past year, especially our

Reading Contest Prize Chapters, Honor Chapters, House Party Places, etc. This was at the supper table. In the evening some of the Fresno Guild girls repeated a little Pageant, "The Path of Labor," which they had given in their own church. The Girls' Glee Club and Quartette from the Kingsbury Swedish Church furnished delightful music. Then we raised a Service Flag for the girls of our District who are in service or in Training Camp. Three of our four states were able to place stars on that flag; Arizona 1, Southern California 8, Northern California 9. Isn't that splendid? I think it will be an inspiration to other girls to swell the number of stars by enlisting in the service of the King."

#### Good Business

Here's another bright idea, but it comes from the Capitol City instead of California, and from the fertile brain of Miss Burrall, originator of the "Double Deck Dinner," which appeared in September Missions.

"The War brought forth many dollar-a-year men. We need for this year in our chapter: 3 ten-dollar a month girls; 50 five-dollar a month girls; 100 dollar a month girls, and all the rest at least fifty cents a month girls. 1½ cents per day to carry the gospel to 300,000,000 women and girls. Is there any one who can't do that? Any girl may join our W. W. G. who promises to pay even 1 cent a month to missions, so girls in school need not be discouraged and kept from joining because of pledges, but let us not be content with tiny gifts to the Lord.

"Monthly pledges and monthly payments on them! It is so much easier to pay fifty cents a month, than six dollars all in one lump; or \$10 a month than \$120 at the end of the year. While we 'delay, linger and wait' the missionaries have to pay their grocery bills, and the societies have to borrow money and pay large sums of interest each year. Monthly pledges and monthly payments on them equal good business. Your little paid monthly may be the pebble dropped in the pool that will start ripples of monthly giving that shall reach to the ends of the earth. The question is, 'will you drop your pebble?'"

Girls, I'm saying such a loud "Amen"

to the above that I'm sure every farthest Guild girl in the land can hear it. Write and tell me if your chapter will drop its pebble.

*Faithfully Yours,  
Alma J. Noble.*

#### A Wireless from Porto Rico

*My dear Miss Noble:* Chapter No. 3059 of San Juan, Porto Rico, has not gone to sleep even if you have not heard from us for a long time. Our girls were proud to be the first W. W. G. in Porto Rico, and have tried hard to do things as real W. W. G. girls should.

It has only been recently that we have been able to again have regular meetings. There have been all sorts of things to disturb — earthquakes, two waves of influenza, etc., etc. Some of the work the girls started has been carried on all along, but there has been nothing done regularly nor in a well organized way. The girls did a great deal of Red Cross work; they visited during the Flue epidemic, and have worked during a series of special meetings at our church.

You asked in one of your letters whether or not the girls could read English. Some of them read it well; nearly all can read at least a little. However, all of our meetings are conducted in Spanish. I don't know what we can do about the required reading — there are no missionary books of the kind published in Spanish.

Thank you for the Covenant card you sent. Of course, we had to translate it. I am enclosing a copy, thinking it may be of interest to you. The girls want me to thank you heartily for the little pennants you sent. They were delighted with them. We explained to the girls what W. W. G. means. Of course, only the members know, and they think it is great fun, for they have the people of the church guessing what the letters may mean.

Will you please send me about two dozen mite boxes? I explained to the girls about the mite box way of saving their pennies, and they requested me to send for some. I am sure that the girls will be glad to give for the extension of the Gospel.

The San Juan church is one of the poorest but most liberal on the island, and the girls have done their part in helping the church, and will be glad to help others.

Very sincerely yours,

ALBERTINE D. BISCHOFF.

#### World Wide Guild Covenant in Spanish

##### W. W. G. CONVENIO

Teniendo en cuenta que millones de los habitantes del mundo estan todavia en tinieblas porque no saben que el Sol de Justicia, que es Jesu Cristo, ha amanecido;

Y recordando las palabras de Cristo que dice: "Yo soy la luz del mundo," y también, "Vosotros sois la luz del mundo"

Yo, gozosamente, prometo trabajar de aqui en adelante con El, dando todo el tiempo, dinero y oraciones que puedo para que sobre ellos resplandezca la luz de la vida eterna para alumbrar sus caminos.



W. W. G. HEADQUARTERS AT OHIO BAPTIST ASSEMBLY

#### Conference Calls Re-echoed

"We wouldn't miss it another year for anything!" These words were heard over and over again from the girls at the summer assemblies and conferences. Of course W. W. G's. were in the majority. There were the counsellors, officers and key girls; then too there were the girls who "never cared much about mission work before, but you see we didn't understand or know what it was all about;" and then there were the doubtful girls — those who in the beginning said, "That plan won't work in our church; there's no use to try." Some way, though, there is a charm and a fascination about a summer

assembly that can't be resisted. A week of inspiring messages, vesper praise services, practical methods hours, and intensive study of God's word, and that work in action as seen through the new mission study books, — all this, together with organized recreation, cheers, twilight sings, marshmallow roasts and picnics, makes a perfect week never to be forgotten, and at the close there is an intelligent consecration of self to Kingdom work. "Sighs" and "doubts" are forgotten, and the vision of service looms large. There is something intangible and yet so very real about our Baptist Assemblies — the spirit of democracy, the joy and fun and freedom of Christian fellowship — and as someone has expressed it, "there is always the great adventure of being your own discoverable self with your trade-mark and all the tags that label you left at home." Many have found themselves this summer and are now taking their place as leaders in the home church or are entering school in preparation for definite Christian service.

#### INDIANA ASSEMBLY

Each year Indiana Baptists gather at Franklin College. This year a special call was given to Guild girls and they came from every part of the State. One hundred and forty were regular attendants at every class. These represented 23 chapters and pledges for 10 new chapters. Indiana chapters have been doing some fine work, and are ready with big plans this year, especially in White Cross work. Already several chapters have asked for their quotas. The outstanding result of Indiana Assembly was the enlistment of 26 young men and women for service.

Ohio Baptists meet on the beautiful grounds of Denison University. One of the lusty and growing departments of the Assembly is the Ann Haseltine Camp of Guild Girls. The story of the Camp is unique and takes its beginnings across the sea in Huchow, China. Some time ago Miss Mary Jones, as she went about her mission, longed that Ohio girls might know and appreciate the opportunities of worthwhile service. The longing grew until at last a letter was sent to several interested women, who in turn sent back the names of



GUILD GIRLS AT OHIO BAPTIST ASSEMBLY

thirteen lucky girls who might care. Miss Jones then wrote these girls; a round-robin letter among the girls resulted; and when Miss Jones was home on furlough all met at the Ohio Assembly, and started a camp in honor of Ann Haseltine. Each year the Camp grows in numbers, spirit and vision. It is enrolled as a summer chapter of W. W. G., and serves as a rally center for the girls of the State who are seeking a worth-while, happy vacation. *Help others* is not a placard motto but is lived daily. Mrs. R. B. Smith was house-mother this year, and who will ever forget the morning watch under her gracious leadership?

#### LIFE SERVICE LEAGUE

The call of Christ was answered in the hearts of 24 young people at the Ohio Assembly. For mutual helpfulness a permanent organization known as the Life Service League of the Ohio Baptist Assembly was formed. As stated in the constitution, the purpose is twofold:

1. To stimulate spiritual growth and capacity for service; to assist one another to conquer with God's help the obstacles and difficulties that obstruct the way; to hold one another true to the high calling of God.

2. To bring the call of God for Kingdom service to young people of Ohio; to bring this call in a definite and forceful manner in individual churches; to make a special effort for life decisions at the sessions of the Ohio Assembly.

The membership list is threefold:

1. Those who are definitely committed to a special form of Christian work; 2. Those whose purpose is to train for special work, if God permit; 3. Those who are hindered by health or home circumstances from dedicating themselves to a wider field of Christian service, yet who are willing to consecrate their lives to work in the home church.

*Helen Crissman -  
Field Secretary.*

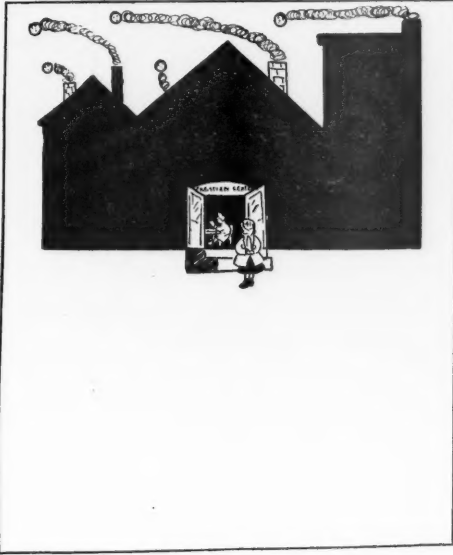
#### Special Prayer Topic for October For the World-Wide Guild

1. The new missionaries who are en route to their fields, or who have just started their new work.
2. The girls in our Training Schools who are preparing for missionary service of whatever nature.

## THE CHILDREN'S WORLD CRUSADE.

The Poster for Chapter II of "Called to the Colors" suggests that the stories will center about the children in our cities who live in tenement houses. The faces in the smoke are painted on a two-hole bone button the size of a nickel, and pasted in the curls of the smoke. The verse is,

"Out of the smoke  
Somebody spoke.  
Who could it be?  
Come Friday and see."  
Time, Place.



COPY OF POSTER FOR CHAPTER II

The keyword of the first chapter is "Others," and a good poem for the children to learn is this one, under the title

### "OTHERS"

Lord, help me live from day to day,  
In such a self-forgetting way,  
That even when I kneel to pray,  
My prayers shall be for Others.

Help me in all the work I do,  
To ever be sincere and true,  
And know that all I do for you  
Must needs be done for — Others.

Others, Lord, yes, Others.  
Let this my motto be,  
Help me to live for Others,  
That I may live like Thee.

The keyword of Chapter II may be "Comrades." Bring out the tenement house that you used last year. The children will love to welcome it as an old friend. If it wasn't your good fortune to have had one last year, make one out of a square hat box. On the bottom,

draw the face of an ordinary tenement house of three stories, with four or five windows on each floor. The first floor has a store on each side of the entrance door. Cut the windows through the middle, perpendicularly, and across the top and bottom, so that they will open like shutters, and paint the frames and slats green. The store windows are full width, and cut on both ends and the bottom to open up like an awning. Paint those in red and white stripes.

These "New Americans" (shall we drop the word "foreigner" from now on?) are touching our elbows at every turn. Ask the children to answer such questions as the following about the ones they actually know:

Are they honest?  
Are they truthful?  
Are they generous?  
Are they thoughtful for old people?  
Are they kind to animals?  
Are they loyal friends?  
Do they play fair?  
Do they go to your Sunday school?  
Did you ever ask them to?

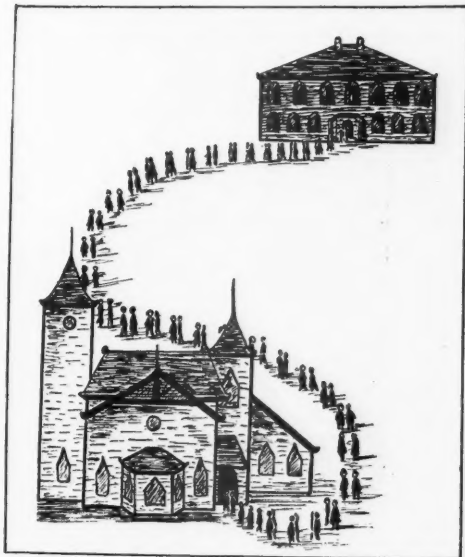
They have some splendid qualities, and are often very lovable, just like the rest of us.

"Amid the mud and scum of things  
There's always something that sings and sings."

"The Dream Chest," price five cents, Home Mission Literature Department, 2969 Vernon Ave., Chicago, and "Ruth's Donation Party," price fifteen cents, Congregational Board of Missions, Congregational House, Boston, Mass., are good little plays to use after this meeting.

### Our Second Day With Mook

The second chapter of "Mook" has a charming Poster to invite the interest of the children.





Company No. 21 of Temple Church, Washington, D. C., had a regular Crusaders' picnic at their outing in June

Make the schoolhouse at the top and the church at the bottom in bright, pretty colors, and the procession of pupils with their "Mook blue" coats on. The verse is printed partly on the left of the procession and partly on the right, as the space allows, with the last five words in larger letters right across the bottom of the Poster. This is the verse:

Oh, what is the rule,  
In a Mission school  
Where Chinese children go?

To work and play  
And study all day,  
And go to Church all in a row.

The promised beautiful programs for Crusaders on these Study Books, and the one for the Heralds on their Special Interests are all ready. Have you seen them? Send for them this minute if you have not. They are free.

*Mary L. North*



Sooriapett Boarding-School Boys and Girls pounding rice and sifting it.  
Sooriapett is in the famine district of India

# TIDINGS

EDITED BY ALICE T. ANDERSON

## PLAN YOUR THANK OFFERING PROGRAM NOW

A complete program presenting the work of Christian centers has been prepared by Mrs. F. S. Osgood. A unique thank-offering ceremony is a telling feature of the program. Send to Literature Department, 2969 Vernon Avenue, Chicago, for copies.

### TWELVE ACTIVE VERBS

HELPFUL IN MAKING A WOMAN'S MISSION  
CIRCLE A VITAL FORCE IN THE CHURCH

"Daddy, what's an ossifer?" demanded a small girl as she watched the parade.

"The man the soldiers mind," was the reply.

After a contemplative moment the small voice piped, "Mother's your ossifer, isn't she, Daddy?"

If there is any truth in the obvious application of this story, the twelve appended suggestions may be timely as your missionary circle begins its winter campaign.

**ASK** your pastor to preach three missionary sermons: one, purely inspirational; one, informational along home mission lines; and one, a Thanksgiving sermon on Christian Americanization<sup>1</sup>. He will be glad to cooperate in this way and the sermons will set the trend of the church people toward missions.

**TAKE** a working interest in the missionary lessons in the Sunday school. If you find that the Sunday-school material<sup>2</sup> has not been procured undertake to see that it is immediately at hand. Have two sets of posters exhibited in prominent places. If the Sunday-school missionary

superintendent and committee are inefficient or non-existent, offer to see that the stories and studies are properly presented. Also promise to actively help in the production of the Christmas entertainment which accompanies the Sunday-school missionary literature.

**PROVIDE** an attractive bulletin-board and display upon it home mission pictures cut from *Missions*. With these pictures post an advertisement of the magazine.

**FOLLOW** the last lesson of the study class by a missionary prayer meeting, using for the service material obtained from the class work.

**APPOINT** a Christian Americanization committee for your circle if you have not already done so. Let it find out the most suitable form of Christian Americanization for your church to undertake and let the circle cooperate with the pastor and the deacons in interesting the church. This year every live church is ready to undertake the work as an expression of patriotism.

**INVITE** every woman in your church and congregation to take part in a definite way in some one of your fall meetings. This will mean cooperation among your program, advertising membership and social committee but it will add to the number of women interested in missions.

**PRAY** for an awakened interest in missions within your own church. Form a prayer league<sup>3</sup> who will pray daily for this and for the blessings that will result from such an awakening.

**CALL** a meeting of the executive committee of your circle immediately to discuss these suggestions. We know that many of them are not new, but we also know that followed they will not only quicken the interest in your circle but also arouse your whole church to home mission activity.

**GIVE** at your executive meeting each suggestion into the care of the committee to

which it would naturally fall, with directions that it be tactfully followed. Then watch and work and pray for results. The literature usable in connection with these twelve suggestions is listed below. The numbers refer to the list. Secure literature from W. A. B. H. M. S., 2969 Vernon Avenue, Chicago.

**PLAN** to have a Daughter's Day Program during the fall. If you decide not to use the Daughter's Day Program on the Baptist Missionary Training School,<sup>3</sup> invite all the girls of the church and Sunday school who are over twelve years of age to come to the November meeting of the circle and introduce in the programs features, attractive and helpful to young girls. Encourage the high school girls to drop in to your monthly meetings on their way home from school. Make them welcome and, as far as possible, make them useful. The young girls are the recruits of the missionary circle.

**COOPERATE** in helpful ways with the World Wide Guild. This requires both tact and restraint: tact, because girls love to direct their own affairs and are suspicious that offers of help mean supervision; restraint, because girls lack efficiency that is the outcome of long practice and women are tempted to step in and fill the gap between elaborate planning and faulty execution which is characteristic of youth and inexperience. Be ready to help when asked, to attend when invited, to praise when needed. Make the girls feel that the guild and women's circle are friends and partners in a great work.

**STUDY** and get others to assist you in gathering a class to study Doctor Brooks' book, *Christian Americanization*.<sup>4</sup> The book is worthy of the attention of a large mixed class or several smaller classes. Such a class or classes can often meet most conveniently on prayer-meeting night. Business people can come directly from their work to the church. Serve a simple, bountiful meal at cost and directly after supper convene the class for one hour. As they must meet for six consecutive weekly meetings these classes should be started not later than the first week in November.

The Literature List follows.

#### Literature Referred To

1. *Christian Americanization*, a Program for the Local Church (Free).  
*Demands of Peace* (\$.03).
2. *A Ministry of Interpretation* (Senior Studies)  
*Friends and Neighbors* (Intermediate Stories)  
*In the Attic of the Magician* (Junior Stories)  
*The Gifts* (Primary Stories)  
*Corrected Vision* (A Christmas Exercise)  
*Charts* (Series of Four)  
*Special Collection Envelopes* (If desired)
3. *A Visit to the House where Dreams Come True* (Free)
4. *Christian Americanization*, a Task for the Churches (Paper \$.40; cloth, \$.75)  
*Suggestions to Leaders* (\$.10)  
*Teacher's Supplement* (\$.05)  
*Bible Readings* (\$.15)
5. *Called to the Colors*. Covenant Cards. (Free.)



LAURA K. DRESSER

#### In Memoriam

With deep sorrow the news of the death of a valued worker came on July 24, 1919, to the headquarters of the Woman's American Baptist Home Mission Society. Miss Laura K. Dresser had been in active service at Ponce, Porto Rico, except during a leave of absence 1914-1916, since October, 1910. Miss Lake wrote from Ponce on July 1: "Miss Dresser, who has been frail in health for some years, now seems near the end of her strength and I am only too glad to do all I can to make her suffering less. She is an example of patience and courage to all who see her."

Miss Dresser's own words show her true spirit: "I even went so far as to wonder whether I could be very much happier in heaven itself than I was to be back here ready to spend and be spent for these people whom I love so much. Talk about the sacrifice of going to the mission field! That is a word that does not belong in

our vocabulary at all. The sacrifice is for those who do not go and who do not know what they miss by not going. For us the only sacrifice is that we must leave undone so much we could and would do if bodies never wearied."

## JUST NOTES

### UNITED STATES

THE woman's sewing society of the Mexican Mission in Los Angeles, California, makes garments and sells them to the people of the church or gives them to the people who cannot buy. The money is used to buy more materials.

In Kansas City "The Bethel" ministers largely to Mexicans, for the Slavic people have moved to other parts of the city. Songs, alternately in Croatian and in Spanish, besides the English songs, "add a little friendly rivalry."

Miss Hallie F. Embree, missionary among the Mexicans in Los Angeles, was awarded a Spanish Bible dictionary for presenting to the Mexican convention the best list of ten books for the young people of the churches to read. . . . Mexicans are inquiring, "How is it that these Protestants are able to buy so many lots?"

From a missionary: "There were about sixty waiting for the train. I counted six persons whom I considered native-born Americans. Among the others were Turks, Chinese, Japanese and Italians but mostly Mexicans. Oh, I should think the people would wake up to the great need of more workers among these many, many peoples, that the local churches would be more anxious to do something."

Miss Flint, assisted by women from the Colorado Woman's College, made a survey to locate the Mexican people of the city. "Many of the mothers are expressing a desire for classes in English. 'No sava' is all many of them can say, yet their friendliness is evident from their smiles."

### CUBA

It seems to me there are not one-hundredth enough of us here—oh! the fraction is smaller than that. Sometimes I feel like calling out, Why does not some

one else come? Is there no one else who wants to help us? I know why there are no more. When young women have finished a normal school or college—even though they have had an inspiration to come into the Christian service—they are baffled by the small salary in comparison with what they can get in other work. I am frank to say that I know because I have been through that debate myself. But I should like to say to some of our graduates back there,—you—you—yes, you who have developed character and have an education that can be of service—you who say that you want to help folks—give your time to the Master! What does it matter if you must give up some of your luxuries—it will help you to grow—and we need you!—*Miss Martha Blackmore.*

### PORTO RICO

The San Juan Baptist Church sold their building and plan to enlarge their work in the section of the city where it is most needed. From Rio Piedras Miss Lydia Huber writes: "I see coming down the street a most pathetic little procession—four girls not more than twelve years of age, carrying the coffin of a little child. About twenty small children are carrying flowers. They have more than a mile to walk in the hot sun before they reach the cemetery, where they undoubtedly will leave the coffin for some man to bury."

At the little gray frame building in Santurce where "rose bushes are always in bloom" every seat is taken at prayer-meeting on Thursday evening.

### MEXICO

The workers in Puebla, Puebla, are eagerly planning for the Baptist Missionary Training and Normal School.

To the Monterey Baptist School the governor sent his representative to the examination. He was "proud to see the fine results obtained." The number of patients in the hospital "Latin Americano" has had a decided increase but the staff has remained the same.

### CENTRAL AMERICA

Miss Eleanor Blackmore visits four other towns, "a bigger task than it appears on paper."

In San Salvador, El Salvador, Miss May Covington visited a shack "built for refugees of the earthquake where over fifty people are living under one roof, the room being divided by partitions of bamboo sticks with some matting or coffee sacks tacked on."

At the third annual Baptist association at Chalchuapa, El Salvador, the eighth church, El Refugio, was received into the association. "The beautifully impressive ceremony of dedicating two native pastors to the gospel ministry was very effective in preparing the hearts of both believers and unbelievers for the fuller acceptance of the gospel message."

Among the guests at a young people's social in San Salvador were poets, musicians and artists. The missionaries and some of the native girls "gave one of the training-school plays" and the guests added their talent to the program.

To listen to "a colporter right from the wild mountains of Honduras" was the privilege of the missionaries at Santa Ana. He is one of those fearless men who have led the way, blazed the trail, as it were, for the missionaries who followed and made possible the work which the missionaries do. He had come across Honduras and was on his way to Panama, where he will sail for England, his native land, after having spent seven years and a half in Central America. The story of his arrests, of his reception by a wild tribe of Indians, who like the Tibetans live in recluse in the mountains, of his getting Bibles into

the hands of mountain chiefs who came down to its foot to meet him, but of their refusal to allow strange peoples to enter their territory — all was very interesting. This strange, neglected land of Honduras has been placed in the hands of the Baptists, and how glad we are to hear that the means of livelihood have been provided for two missionary families. We are praying that earnest workers may be found for this needy field." — *Martha Howell*.



#### Prayer Calendar for November

"The Lord is good unto . . . the soul that seeketh him." Lam. 3:25.

Nov. 1. — Miss Anna Gustafson, missionary among the Scandinavians, 3246 Penn Avenue, Kansas City, Missouri; Miss Augusta Jordan, city missionary, 469 Hanover Street, Milwaukee, Wisconsin.

Nov. 2. — Mrs. Edith Sturgill, city missionary among the Italians, 408 Routt Avenue, Pueblo, Colorado.

Nov. 6. — Miss Harriet P. Cooper, missionary, 114 Chicago Blvd., Detroit, Michigan.

Nov. 7. — Miss Oullie A. Pechous, 861 Ansel Road, Cleveland, Ohio.

Nov. 10. — Mrs. Martha Knowles, missionary among the Mexicans, 1061 East Street, Fresno, California.

Nov. 12. — Miss Minnie Schulman, missionary among the Italians, 5805 Whittier Avenue, Cleveland, Ohio.

Nov. 14. — Miss Clara S. Nielson, city missionary, 121 South Hancock, Los Angeles; Miss Daisy Smith, City Missionary, Aiken Institute, Chicago, Illinois.

Nov. 15. — Mrs. Sadie Lewis Knuckles, missionary among the Negroes, Thompson Institute, Lumberton, North Carolina.

Nov. 16. — Mrs. Lillian A. Hope, teacher among the Negroes, Hartshorn Memorial College, Richmond, Virginia.

Nov. 17. — Miss Ruth French, missionary among the Japanese, 1102 E. Spruce Street, Seattle, Washington.

Nov. 19. — Miss Carolyn B. Rice, city missionary, 336 Loma Drive, Los Angeles.

Nov. 22. — Miss Lillah L. Kirby, missionary among the Mexicans, Avenida 5, Poniente, 1301, Puebla.

Nov. 28. — Miss Hannah Seils, retired, North Freedom, Wisconsin.

Nov. 30. — Miss Marion Beekley, Kindergartner, East Hammond, Indiana.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

### VITALIZING THE SURVEY

Do you realize, as you gird yourself for another year of missionary endeavor, that we are facing the most staggering problems which ever confronted the Christian Church? "For nearly two years," says the *Baptist Survey* report, "we lived under conditions more revolutionary than the wildest socialist

would have dreamed possible in fifty years. It would be fatuous to suppose that we could emerge from the shock of this experience unaffected by the physical, mental and moral disruptions which the shock has produced. . . . The danger is not that our ideas should undergo a change, but that in the heat of the hour, the basest ideals shall gain supremacy in the mind of society."

It is absolutely prerequisite, as we face this turbulent, disorganized, explosive mass of humanity with which we must deal in every part of the world-field, that we have a broader horizon and more adequate information than the Church has ever commanded before. To quote from the *Survey* again: "Judgments ventured, indeed, in the name of religion, on the basis of such (miscellaneous and incomplete) information, have not infrequently fomented more trouble than they have removed. But it is within the power of our churches to command the information necessary to give religion its appropriate influence upon the issues at stake."

This has just been made possible by one of the most noteworthy undertakings in all our denominational history, viz., the scientific survey of the entire missionary field made by expert men and women and reported at the Northern Baptist Convention last May. Copies of "The Survey of the Field and Work of the Northern Baptist Convention" may be obtained at the headquarters of the Board of Promotion, Room 662, Fifth Ave. Building, New York City. It is interesting, clear as crystal, effectively arranged and picturized in a way to render its appeal irresistible. Every church, young people's society, woman's circle and study class should take up this Survey in greater or less detail, at an early date, no matter what their prearranged schedules may be. Rightly handled, it will take precedence of all other subject matter in stimulating interest, preparing us to meet the world's unique needs and getting the leverage for launching the great Hundred Million Dollar Campaign, which is the minimum measure of Baptist responsibility, in this emergent hour.

While the Survey covers the entire field, seven topics are of outstanding value for Home Mission program builders: "Unoccupied Fields" (page 56), "The American Indians," "The Negro," "The New Americans," "Latin America" (four subdivisions to be impersonated), "The Older Americans," and "Americanization." Most of the topics are subdivided under "Achievements," "Problems" and "Program," and the subject matter is so flexible that it yields to a variety of presentations. Outlines are being prepared for a detailed consideration of the Survey in study classes; but for popular use in public meetings, we offer a few suggestions:

1. A plain, topical presentation, accompanied by a display of enlarged reproductions of the appropriate maps and charts and interspersed with music, may be made by seven or nine speakers, each of whom shall reduce his subject matter to about five minutes.

2. "A Down-to-date Trip through Uncle Sam's New Neighborhood," the general conductor, who furnishes the motif and atmosphere, introducing the successive guides (with or without costume) to give vivid word pictures of the racial groups they represent, or else actually leading the audience to several departments arranged to represent Mexico, Hopi-land, "Waydown Souf," etc., and furnished with speakers who exploit the local needs, conditions and programs.

3. The imagery of our Conquest Program (see leaflet, "The New Conquest of Canaan") may be revived by assembling in a council the various scouts sent to "spy out" the unconquered territory and hearing their reports, the Joshua of the occasion responding to each with the "Program" items given under his topic.

4. A very effective and dramatic presentation might be that of "The Living Map." A large map (preferably the missionary map) of the United States is so suspended and supplemented by screens that the participants may be grouped secretly behind it. The leader opens the meeting with a strong statement of the present situation and the immediate need for accurate information (see "The New Social Order," pp. 91-93). Then essaying to do some Twentieth Century magic, she touches the map in the appropriate place with her pointer and summons the Indian. Immediately a costumed representative appears from the rear and makes a strong plea, incorporating the subject matter on pp. 57-59, ending with the query, "What are our Baptist brothers planning to do for us?" The leader outlines the "Program" given on p. 59 and seats her guest facing the audience.

Similarly, each character representing a racial group is summoned, responds, inquires and is answered. Finally the leader looks hesitantly about and asks if any one has been forgotten. The Spirit of the Unoccupied Field responds and is dealt with as on p. 56.

Finally, in view of the size and complexity of the task, the leader appeals to America, and the Spirit of Christian Patriotism (strikingly costumed) comes to the rescue and outlines the purpose and plans of the Americanism section, pp. 95-100. It should end with some practical application to local conditions and a local plan of action. In response, audience and participants rise and sing "America, The Beautiful," or some other appropriate music, and an earnest prayer of consecration to the task in hand closes the meeting.

This program requires little or no rehearsal, and if presented by earnest people and interspersed with appropriate native melodies, it will grip the audience and animate the Survey material in such a way as to lead to action.

**THE SUGGESTIONS ABOVE, IF FOLLOWED OUT EFFECTIVELY, WILL NOT ONLY VITALIZE THE SURVEY, BUT WILL AS SURELY VITALIZE THE CHURCH IN ALL ITS MISSIONARY AND EVANGELISTIC WORK. THIS IS A PROGRAM INSTINCT WITH SPIRITUAL POWER**



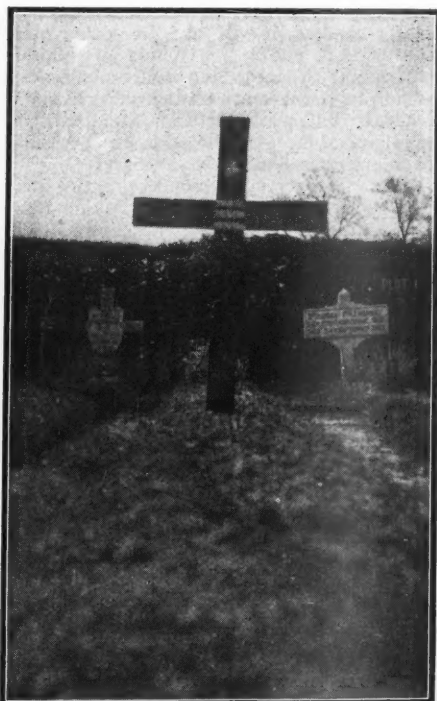
### Were You Ever Hungry?

The food problem is becoming more and more serious here. The drought continued until the end of the usual rainy season, thus making it impossible to plant until the last of October or November. Fishing and hunting have to supply most of the daily food. Some palm-nuts, cashew-nuts and a few leaves to go with the fish and meat are still obtainable. Those who are able buy the rice and corn meal which is imported from the Upper Congo, but all do not have the money for this. The people are beginning to look hungry and thin. So far this is more marked in the aged than in the others. A number of the townspeople are going to places where they can plant near water and men are leaving for other parts of the Congo to find work and obtain the necessary food. I have heard that in some towns people are beginning to die for lack of food.—*Mrs. A. L. Bain, Mukimvika, Africa.*

### The Crippled Evangelist Near Taungzyi

Wnd Ai Mo was a boy suffering from an affection of the spine that rendered him a cripple hardly able to walk. He was with us some time in the hospital and accepted Christ. After he went home, an incurable, he grew worse until he could not leave his house. He used to support himself by weaving baskets from bamboos the neighbors brought him. Since he could not read his only means of growth were the very occasional visits from preachers who passed his way and the thoughts brought to his heart by the Holy Spirit. Nevertheless he remained faithful, the only Christian in that section, for eleven years. Hearing that he was so helpless I sent the cart for him that he might live with us who were Christians and let us help support him. When I met him I asked if he had been trying to witness for Christ. He looked discouraged and said, "Teacher,

it is no use working like that; you cannot make a rice-field from one grain." I asked if he had not spoken to people about Christ and he said "Yes." "And did no one listen?" "Only one," he replied. One man had given up going to worship the idols and listened to what he said but he was discouraged because several had not done so. If with our healthy bodies, our well stocked minds, and all the resources that we have, we served God in the same proportion as that illiterate and lonely cripple, how fast God's kingdom would grow!—*A. H. Henderson, M. D., Taungzyi, Burma.*



Cross showing the resting-place of Mr. Wellwood, in Blargeis, near Abancourt, France, where he made the supreme sacrifice May 19, 1918.

**Home Missions in China**

Recently there has developed within the Chinese church a definite effort to carry the gospel into the unreached provinces of their country. At a personal workers' conference held in Kuling a managing committee was appointed which was increased to eighty-four members, representing every part of China. Considerable publicity has been given the enterprise, special hymns have been prepared, mite boxes have been distributed, and one worker has already collected and sent in over \$1,000.

This is distinctly a Chinese movement. No Americans or Europeans are on the managing committee, though their advice is freely sought. In personnel, methods and funds it is a strictly domestic undertaking—more women than men are on the committee, an evidence of a new era in China, where women have always been in the background.

The first efforts are to converge on Yunnan, the southwesternmost province adjoining Tibet, containing 13,000,000 people, 146 square miles in area, possessing great mineral wealth, and an ideal climate. The people of this province are ignorant and unevangelized, but potentially this is a strong field.—*Selected.*

**Daily Bible Study at Tura**

It is needless to say that we still teach the Bible in the station school. The Government officials have tried to eliminate it, but until we can open a Bible school and as long as the Middle English school is under Mission control, the Bible will continue to be taught in each and every class. We are arranging a more comprehensive Bible course now that the boys are to be with us for three years. Although the village pundits claim to teach the "Life of Christ" in their schools, the boys seem to be unacquainted with anything more than the merest outline. During the year the sixth class was given work in the Old Testament which they seemed to enjoy and value. The chapel exercises are being utilized for short periods of instruction on general topics. Each day chapel opens with Scripture reading, song and prayer.—*A. K. Mather, Tura, Garo Hills, Assam.*

**Heard at Mission Conference**

(*Gotemba, Japan, July, 1919.*)

The Bible Training School at Osaka reports 103 homes visited during the year and 3,000 tracts distributed.

The condition of working girls in the neighborhood of the Misaki Tabernacle in Tokyo became a challenge to open new work last year, and a Working Girls' Night School was opened in which 43 girls are attending chapel every night.

The Imperial government has made a gift to the new Woman's Christian College of a brick building formerly belonging to the Peeress School.

The Kindergarten Training School has this year the largest number of students ever yet enrolled—almost too many for its small accommodations, but still far too few to supply the tremendous demand for Christian kindergartners zealous for the Kingdom!

Kanagawa School has this year two girls enrolled in the first year of the High School course who just six years ago proudly carried off their diplomas from the Kanagawa Christian kindergarten. By the time they have graduated from the college department, they ought to be good advertisements for Christian education.

The Zenrin Kindergarten of Kobe, situated in a slum section of which the conditions are said to be the worst in all Japan, has exerted such an influence in the community that the authorities are beginning to take notice, and to look into the social situation with a view to bringing about more decent housing and better conditions generally.

A Buddhist kindergarten has been opened in Morioka in opposition to our flourishing Christian one, but is advertised as a place where religion is not taught!

**Girls in Tavoy Obtain Some Privileges**

I am sure you will rejoice with us that in spite of various obstructions presented by the members of the Young Men's Buddhist Association through their school the enrolment of the Anglo-vernacular girls' school numbers 53 in grades 1-6.

The prospects now point to a final registration of not less than 60 girls who come from all parts of the town. Our success is largely made possible by the school bus, drawn by a pair of horses, which brings nearly half of the pupils daily from their homes to the school. While it may be true that many parents were led to place their children in the school because they saw it was indeed to be permanent and an assured success yet I must remind you that in this section of Burma an English education for Burmese girls is by no means regarded a necessity. In order that the same privileges might be enjoyed by the son and heir nothing would be too much to give up that the oftentimes ungrateful lad might have the best that the schools can give. Hence the fact of 53 girls now enrolled, I have no hesitation in telling you, means many hours of exhortation and earnest pleading on my part.—*M. L. Streeter, Tavoy, India.*

#### The Future Rulers of the Kengtung State

We are now in the midst of the rainy season so I am shut in the station. It is not possible to be out in the jungle for the bridgeless swollen rivers are unfordable and the jungle paths to the Lahu villages impassable. During the rains the Shan work in town received more attention. On Monday next I start in to tutor the two sons of the Sawbwa or native Prince in English. A few years from now one of these two sons will be the Sawbwa of Kengtung state. Both are going to England at the beginning of next year to continue their studies. The English officials here take a keen interest in these young men for they realize that at some future time the authority of the State will devolve upon them.—*J. H. Telford, Kengtung, Burma.*

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\* **STATION SNAP SHOTS** \*  
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#### Africa

The Thanksgiving services held at Kinsangu in the Sona Bata district the last of June were the best ever in point of attendance and offering. One morning

35 were baptized and 400 were present at the noon services. The offering amounted to more than \$20, which represents in a place where money is scarce a good many fowls, eggs, cups of corn, peanuts and other marketable products.

#### China

The results of Mr. Bradshaw's spring visit to Yachowfu were very encouraging. After he conducted classes for enquirers he baptized twenty-two men and boys and ten women and girls.

#### India

At the Namkham town dispensary the out-door clinics have been well attended and a large number of patients come from the surrounding villages for medicine. Last year 8,476 out-door patients were cared for and over seventy operations were performed. Besides this, the dispensary supplies the teachers in the village schools with simple remedies.

#### Japan

The Theological Seminary at Tokyo reports five new regular students and two for special work. While the student body at the seminary is necessarily small because of lack of equipment, the work done is of high quality.

#### Philippines

A class of 23 finished the intermediate work at the Jaro Industrial School while twenty-one trades certificates were awarded. During the last week sixteen of the young men were baptized. This makes twenty-nine for the year, a good number when you consider that many were already Christians.



#### Foreign Missionary Record

##### BORN

To Mr. and Mrs. Vernelle Dyer of Oakland, Maine, a son, Vernelle Wallace, Jr., July 29, 1919.

##### SAILED

From New York, August 2d, on the *S. S. Rotterdam*, Rev. Oskar Andersson and wife, Rev. P. C. Metzger and wife and Miss Minnie Grace, for Belgian Congo.

From San Francisco, August 23, on the *S. S. Ecuador*, Miss Agnes Meline, Miss Ruth Ward, and Mr. and Mrs. George Haynes for Japan; Mr. and Mrs. H. R. S. Benjamin and Miss Bessie Williford for China.

From Seattle, August 26, on the *S. S. Arabia Maru*, Miss Ina Fry, Miss Marion Beebe and Miss Mildred Pope for Burma; Miss Olive Jones and Miss Ethel Maaales for South India; Miss Charlotte Wright for Assam; Miss Mary Jesse and Miss Gladys Summers for Japan; Miss M. Elsie Barnard and Miss Gladys Doe for Bengal Orissa; Miss F. Pearl Page, Miss Gertrude McCulloch, Miss Frida Wall, and Miss Minnie Arget-singer for China.

##### ARRIVED

At San Francisco, Rev. G. R. Brock, Sept. 2.



### Jugo-Slavs in America

The Jugo-Slavs comprise the Croats, the Slovenes and the Serbs. The chief colony of the Croats is near Pittsburg, and contains at least 50,000. About this number may be found in the vicinity of Chicago and nearly as many on the Pacific coast. There are about 10,000 in the region about Cleveland. Many Croats are engaged in the oyster industry below New Orleans. The total number of Croats in the United States is estimated at 450,000, nearly all of whom are Roman Catholics.

The Slovenes in this country are estimated to number 250,000. The earlier immigration was to Michigan and Minnesota, with colonies in Montana, Colorado, Wyoming, Idaho and Utah. These immigrants were mostly farmers and became useful Americans. Later the steel industry attracted Slovene immigration and there are colonies about Pittsburg, Chicago, Milwaukee and especially Cleveland, where there are said to be 30,000. Like the Croats, their religious affiliation is Roman Catholic.

The Home Mission Society carries on work among these Jugo-Slavs, and some churches have been formed among them. The polyglot attainments of many workers among these people permits economy but tends to leave the work less highly developed than is desirable.

### What Our Mexican Missionaries Say

Are Mexican young men interested in religion? If by religion one means traditions and formulæ of the church that has dominated Mexico for the past four hundred years, the above question must be answered in the negative. If by religion is meant Christian life and a man's relation to the kingdom of God, the answer is strongly in the affirmative. Young men in Mexico are showing more and more interest in the kind of Christianity that can

be carried into an athletic contest or a business transaction, and can help a man to keep square and clean.

Fanaticism is decreasing in Mexico. Protestant churches are better attended than ever before and all the schools are full. There is a growing demand for both secular and religious instruction, and the public schools are beginning to have an appreciable number of Protestant teachers who are making their influence felt.

### Transformed by a Printed Page

In a small town of Guatemala a woman named Mercedes Morales operated a saloon with a flourishing trade. Four years ago she was going through a bunch of old papers and came upon a sheet nearly destroyed by rats—it was a page her son had torn out of a Gospel song book some years before. She read it, thought it must refer to angels in heaven and spoke to her son about it. He answered, "No, Mother, those are the believers in Jesus." "But where are they," said she, "in heaven?" "No, right here on earth, those who believe in Jesus." "Well, then," replied Mercedes Morales, "I want to believe in Jesus; I want joy like that. But see here, boy, is there any one here in the village who can tell me more about Jesus?" The son replied that there was one woman in the town who had what she called a Bible. That very day Mercedes found this other woman, borrowed her Bible and sat up all night reading it. Then and there her life was changed. The following day when customers came for drinks they were told, "You can't get any more liquor here because the woman who used to sell it does not live here. Today a Jesus believer lives here." She poured out the barrels of liquor and now she keeps a little store where she sells needles, buttons and dress goods. No one comes into her store without receiving a tract. When a missionary passing

through the town not long ago held a meeting seven men and one woman accepted Christ. — *Guatemala News*.

### FIELD NOTES

At Dolores, Colorado, Colporter-Missionary C. L. Flanders is pastor of a field about the size of Connecticut. Much of his preaching is done on other days than the Sabbath. He is able with the help of his car to fill Sunday afternoon appointments as far as thirty miles away.

Rev. G. A. Riggs, of Rio Piedras, Porto Rico, who has been serving as acting superintendent, was recently appointed general missionary. This is in accordance with the effort of the Home Mission Society to standardize and unify its ever growing work.

According to the census of 1910 there are in California, Oregon and Washington 132,651 Danes and Norwegians; and since then the numbers have greatly increased. Among this large number there are only three Baptist churches in California and three in Washington, with a total membership of 477. There is no Danish or Norwegian Baptist Church in Oregon, but there are many Baptist families in the State, especially in Lane County, where work has been started with the object of organizing a church.

The Danish Baptists of the central states have dedicated two fine church edifices the past year, at Osco, Nebraska and Chicago, Illinois. The combined value is placed at \$40,000.

At Westport, Ind., Rev. W. E. Haughton and Dist. Supt. Mitchell have held gospel meetings with good success. The church has a property worth \$32,000, but has never had more than "half-time" preaching. Pledges have been taken and a "full-time" pastor will be called.

The Danish Church at Tyler, Mich., is erecting a new building to take the place of the one destroyed by fire last year. This church maintains an English Sunday school, young people's society, and Sunday evening service. Thus the chasm between the Old and the New is successfully bridged.

Rev. J. F. Judkins, Colporter Mission-

ary on Wagon No. 13, has his headquarters at Grand Island, Nebraska, and is striving to meet the needs of his field, which includes such places as Springview, a county seat 28 miles from the railroad, where there is a neat little Baptist meeting-house and parsonage but no pastor.

Rev. C. L. Flanders reports good interest throughout the Western part of Colorado, where he has been laboring. Some of these towns are new and no religious service had been held in them. In one such he recently organized a Sunday school.

Rev. W. G. Hooper is colporter for seven counties in Colorado which are thinly peopled with "dry-farming" settlers. At a ranch comprising 60 families and 30 single men he has been assisted by his wife and daughter, who have trained a children's choir and a cowboy chorus, which he accompanies with musical bells.

Rev. A. K. McCall of Worthington, Ohio, in a recent trip of twelve days visited eight pastorless churches which he is persuaded would be able to support four or five good men. Three of them are in county seats.

A large portion of the work done by our denomination among the Swedes of the United States is done in English. This last summer the tent meetings in South Dakota were conducted in English exclusively.

It is estimated that over 47,000 Indians in eighteen different states are at the present time unsupplied with religious oversight and Christian instruction. This is work that must be done. Whatever we may do in measuring ourselves and our resources against the world need and the present opportunity abroad, this primary obligation must be discharged.

Just before the great War Drive one little Indian girl was given a penny, which she treasured highly. However, after hearing the missionary talk, she shyly went up to him and presented her precious possession. This little act was the beginning of a considerable sum contributed by the other students of the school. "A little child shall lead them."

FOR ANNOUNCEMENT OF SOME  
NOTABLE HOME MISSION STORIES  
SEE THE NOVEMBER ISSUE

## CHANGES IN THE WORKING STAFF OF THE PUBLICATION SOCIETY

### DR. WARREN P. BEHAN

The American Baptist Publication Society announces the appointment of Dr. Warren P. Behan as Director of the Correspondence Study Courses which the Publication Society will promote, in cooperation with the Home Mission Society, to provide opportunities for special study for the workers of both Societies. These Correspondence Study Courses should prove a great boon to many of our most consecrated and earnest workers whose service takes them into the unprivileged quarters of our land, where the ordinary educational advantages are not to be had. In addition to directing the Correspondence Study Courses, Dr. Behan will devote part of his time to promoting the work of the Adult Bible Classes. Dr. Behan took up his residence in Philadelphia September 1st.

### MISS EDITH M. TOWN

Miss Edith M. Town of Wisconsin has been appointed by the Publication Society as Director of Children's Work in the Eastern District. She will make her headquarters at the general offices of the Society in Philadelphia. Miss Town comes to her new field with a splendid record of effective work for the children in our Sunday schools in Wisconsin. She will receive a hearty welcome from our Sunday schools in the eastern States.

### MISS MEME BROCKWAY

Miss Meme Brockway, for five years the National Director of Children's Work in the Sunday schools of the Northern Baptist Convention, at her own request has been appointed Director of Children's Work for the Pacific District. The claims of an aged father were so strong that she felt she could no longer be away from home for so great a portion of the time as the duties of a National Director required. Hence her request for assignment to the Pacific District so that she could live at her father's home. She will be missed by a multitude of friends in the central and eastern States. The Pacific Coast has already given her an enthusiastic welcome.

### W. EARLE SMITH

A new Director of Young People's Work for the Pacific District has been found in the person of W. Earle Smith, one of the popular young pastors of Los Angeles. The Publication Society has called him to succeed the late A. Ross Kitt, who fell a victim to the influenza last fall. Mr. Smith achieved a splendid success with the young people of his own church, and is already winning the Baptist young people in his new work. We expect to see their interests move steadily forward under his wise leadership.

### REV. GEORGE L. WHITE

Rev. George L. White, Joint Division Secretary for the Publication Society and the Home Mission Society, has been given charge of the field direction and administration of the new Correspondence Study Courses which are being prepared for the workers of both Societies west of the Mississippi River. He has long been a student of religious education and is equipped both by training and experience for this new responsibility. Under his effective leadership the program for Correspondence Study should assume large proportions, and prove an effective agency in the helping of our workers and the strengthening of their service all along the line.

### Where to Buy Your Books

Our readers should know that the books reviewed in MISSIONS can be obtained from the Branch Bookstores of the Publication Society, and when the announcement is made that certain books can be had from the headquarters of Societies in Boston or Chicago, it does not mean that they cannot also be had from the Publication Society. The Publication Society managers at the Branch Stores will procure any book desired, if they do not have it in stock, and wish to serve in every way possible. Many of our people, by the way, may not know that the Society stores carry a general stock of books, and welcome visitors and inquirers as well as purchasers. Give them a trial.

## NEW BOOKS FOR WIDE-AWAKE PASTORS

### I

**B**ASIL MATHEWS has written a vivid, concise, authoritative analysis of the problem of those Eastern Lands which surround the Mediterranean, under the title *The Riddle of Nearer Asia*. (Geo. H. Doran Company, New York, \$1.25.) Viscount Bryce supplies a discriminating preface, in which he says that the book provides the student who wishes to understand the conditions of missionary work in Western Asia with essential facts and illuminating views, stated in the clearest and briefest way. "Seldom do we find so much good matter brought together in so small a compass."

The author, in his own prologue, writes: "The destiny of the Near and Middle East will go far to determine the trend of the new world's life. The future of Mesopotamia, Syria, and Asia Minor are of vital moment to London and Washington."

With clear insight and vivid and compelling phrases, Mr. Mathews discusses the Clash of Empires, the Challenge of Islam, the Discipline of Israel, and Nearer Asia, in four of the eight chapters, all of them valuable, which make up the book. The following quotations will indicate the personal attitude of this brilliant writer toward the Kingdom of God:

"If the reconstruction of Nearer Asia is in the long run bound up with the recreated powers of her own native populations, and if their powers will only be developed under a moral leadership—the future of that land will be moulded by those who can successfully shape that leadership. How, then, can such leadership be developed? It can only be built up on an education that trains and develops the will and that gives ideal aims to the intellect. The desired leaders can only be made by an evangelism and an education that will produce Christian

character. For the kind of character that begets trust, and is able, therefore, to exercise leadership as none other can, is Christian character. This does not mean that no Moslem has some of the needed qualities, for Islam has its partial knowledge of God's character. Nor does it mean that all nominal Christians have those qualities, for to name Christ is not necessarily to obey His will or to be like Him. *It does mean, however, that in the school of Christ where justice, truth and mercy find their supreme expression, character reaches at once its most heroic heights and its most enduring strength. In Him we discover Man on the scale of God, a Leadership that brings into all truth and a Power that builds men up into the fulness of the stature of His divine manhood.*

"We discover no foundation for the hope of a brotherhood of free peoples in Nearer Asia, or indeed in the world at large, in the natural instincts of man acting on the plane of history. Imperialisms based on the desire for dominion, democracies rooted in the passion for universal comfort, and commercialism spreading by the desire for gain have each of them, it is true, sound germs of order, justice, freedom and of productive and distributive effort. But when they work themselves out on the plane of history along the lines of dominion or comfort or business efficiency, they work themselves out to destruction—as the Great War has demonstrated to the world."

"It is, after all, Isaiah and not Sennacherib, Paul and not Nero, the missionary statesman and not the company-promoter, who stands for the true principle of progress. After all, Paul was right when he adventured everything on a life crusade to change the hearts of men in order to save the world of his day. Paul was not only certain that the hearts of

men must be changed, but that the one Power in the world capable of revolutionizing human nature was the Power that on the road to Damascus had entirely transformed his own — had changed Saul, the incarnation of Pharisaic hate, into Paul, the passionate apostle of universal love.

"There is, indeed, only one standard for the future of Nearer Asia, so universal in its range, so complete as a solution of the evils that have oppressed man, that the Jew and the Greek, the Armenian and the Syrian, the Arab and the Indian, the invading European and American, the African and the Turk, can find in it a final and unifying aim creating personal growth, national strength and united progress. That standard is expressed in the program of the world Kingdom of God."

## II

Another book, that should be included in this little library of books significant in the progress of the Kingdom of Jesus, is written by Dr. Cornelius H. Patton, one of the Christian statesmen of our day. The book is entitled *World Facts and America's Responsibility* (Association Press, \$1.00). Dr. Patton's position as Home Secretary of the American Board has given him unexcelled opportunities for studying the world situation at first-hand. He presents ten great facts bearing upon America's new world responsibility. He believes these facts to be fundamental, and that a knowledge of the facts is necessary if Americans are to find their bearings. He says:

"It is my conviction that during the next few decades we are to see a rapid spread of the Christian religion, and of the civilization based upon that religion. It is my conviction that America, in close association with Great Britain, is called of God to lead off in the movement to make Christ supreme in the world's affairs. I believe great days are ahead for the Church of Christ."

The facts which Dr. Patton presents

in trenchant and compact exposition are the following: The Renaissance of Asia; The Decadence of the Non-Christian Religions; The Rapid Extension of Christianity; The East and the West Fight for a Common Cause; The East Looks to America for Example and Help; America Breaks from Her Isolation; America and Great Britain in a Fellowship of Service; Democracy Becomes the Organized Principle of the World; Rise of the New Idealism; The Church Girds Herself for Her Great Task. There is enough in the book to furnish the background for a whole course of sermons on present-day topics.

## III

Among biographical sketches there is the life story of Captain Bickel of the Inland Sea, written by our own Dr. Harrington, and published by Revell (\$1.50). This is the story of a sailor hero and saint, written by a missionary poet and prophet.

One of the most delightful books of short stories printed in many a day is *Foreign Magic*, by Jean Carter Cochran. In these intimate stories of the people of China may be found many striking illustrations of the way in which missionary doctors and nurses are repeating Jesus' deeds of mercy. (Missionary Education Movement, \$1.50.)

A book of stories that pastors will find well adapted to tell to children is Cora Banks Pierce's *Stories from Far Away*. (Revell, \$1.00).

An autobiography which has splendid material in it is that of Anna Coope, *Sky Pilot of the San Blas Indians*, published by the American Tract Society.

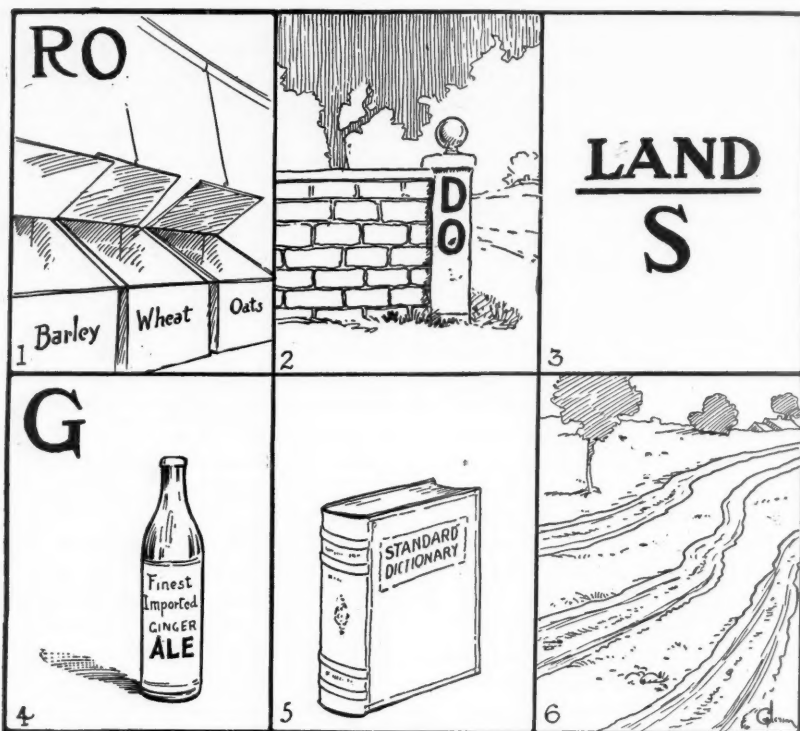
The four books last mentioned are all of them of a popular nature and could be widely circulated in the congregation, following their presentation from the pulpit.

HELEN BARRETT MONTGOMERY.



# MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



## NO. 30 DENOMINATIONAL ELECTIONS

Each of the above pictures represents an individual elected to a denominational position at the meeting of the Northern Baptist Convention at Denver. The names will be found in the complete list published on page 532 of July *MISSIONS*. Can you guess who they are?

### WHAT WE OFFER

For a correct set of solutions and the best article not exceeding 150 words in length on the subject "Baptists and the Interchurch World Movement" a first prize will be given consisting of a missionary library of five books. For the second best article, with a correct set of solutions, *MISSIONS* will give a well-known missionary book. For the third and fourth best articles, with a correct set of solutions, *MISSIONS* will give a year's subscription of the magazine. All

solutions and articles must be mailed not later than November 15 to be eligible. Address *MISSIONS'* Puzzle Page, 700 Ford Building, Boston, Mass.

### ANSWERS TO PUZZLES IN SEPTEMBER NUMBER

- |                        |                    |
|------------------------|--------------------|
| 1. W. Q. Roselle, D.D. | 4. G. A. Estey     |
| 2. G. H. Lehigh        | 5. J. E. Noftinger |
| 3. A. B. Coats, D.D.   | 6. Trevor Arnett   |

### JUNE PRIZE WINNERS

No prizes are awarded to June contestants, because every reply failed to guess correctly at least one of the six pictures, which as will be recalled represented types of foreign mission service. July prize winners will be announced in the November Number.